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## A Moment in the Morning.

A moment in the morning, ere the cares of day begin,  
Ere the heart's wide door is open for the world to enter in;  
Ah, then, alone with Jesus, in the silence of the morn,  
In heavenly sweet communion let your duty-day be born.  
In the quietude that blesses with a prelude of repose,  
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning, take your Bible in your hand,  
And catch a glimpse of glory from the peaceful promised land;  
It will linger still before you when you seek the busy mart,  
And like flowers of hope will blossom into beauty in your heart.  
The precious words, like jewels, will glisten all the day,  
With a rare effulgent glory, that will brighten all the way.  
When comes a sore temptation and your feet are near a snare,  
You may count them like a rosary and make each one a prayer.

A moment in the morning—a moment, if no more—  
Is better than an hour when the trying day is o'er.  
'Tis the gentle dew from heaven, the manna for the day;  
If you fail to gather early—alas! it melts away.  
So, in the blush of morning, take the offered hand of love,  
And walk in heaven's pathway and the peacefulness thereof.

—Arthur Lewis Tubbs

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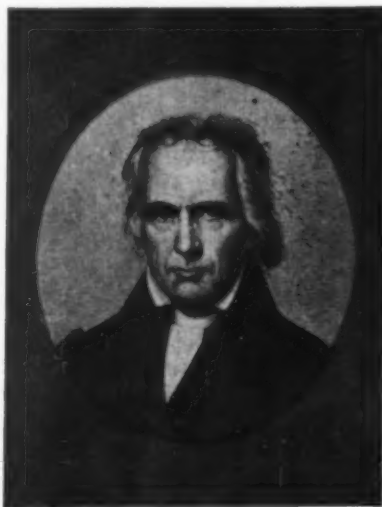
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# The Christian Century

Volume XXI

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## The Christian Century

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## The COST



ME, that hearts must break before they learn the worth of things;

That strength of soul is born of sorrow's saddest stings;

That we must know love's loss and suffer and be brave,

Before we gain the good of life that lies this side the grave.

Ah me, that we must grieve before we know sweet sympathy;

That we must need God's love before its light we see;

That we must sacrifice before the sight grows clear,

And face the darkest hour of all before the dawn is here!

## EVENTS & COMMENTS



IT IS rumored that Russia looks with disfavor on the proposal for a second Hague conference and that France is inclined to sympathize with her position, desiring that no such step be taken until the war is ended. The circular calls attention to the fact that the Czar's call for the former conference was issued before peace was declared between this country and Spain. The victorious Japanese will welcome the call doubtless with true humanitarian spirit.

Before the building of the drainage canal Chicago's record for typhoid mortality was the highest in the world. In 1891 it went to 17.22 per 10,000 population. This year it was the lowest for 50

years, only 0.67 per 10,000. For the four years of 1889-92 the death rate from it was 10.86 per 10,000, while during the past four years it has been only 3.09, a decrease of nearly 75 per cent. Doubtless other precautions regarding the water system have aided.

The report of the Secretary of the Interior shows that 20 per cent of our population is in the public schools. It is estimated that more than 1,000,000 are in private schools besides. The actual public school enrollment for last year was 16,009,361 and cost the people \$251,457,625, or \$22.75 per pupil, being a tax of \$3.15 per capita on our population. This is our great glory and surest sign of future greatness. Over against it stands the fact that preparation for war in this year of peace cost about as much. The cost of high school training is out of proportion to that of the common schools, yet it is not too much. The masses do not get beyond the common branches and clearly have a right to more money and that manual training which will help prepare for their careers. There the great army of workmanship is trained, the foundation of all else.

Secretary Hay and Ambassador Jusserand on the first day of the month signed the new arbitration treaty between America and France. The exact treaty will not be made public until after the Senate meets in December. It is sincerely to be hoped that that body will act more favorably toward such treaties henceforth and the general public sentiment will doubtless compel it. Secretary Hay outlined a course of action in a speech in New York City a few nights ago which contemplates a series of such treaties with many governments. One with Italy is pending and one with Switzerland will soon be taken up. Our government holds the key to the world's peace if she will only boldly take her stand therefor.

The circular forwarded by this government to our diplomatic representatives at the seats of government of the various countries signatory to the Hague conference has been made public. It is issued in response to the invitation of the recent Interparliamentary Union in St. Louis and invites the powers to a second conference for the consideration of three specific points left unsettled at the conference of 1899 and of other matters looking toward the security and peace of the world. The three points are the rights and duties of neutrals; the inviolability of property in naval warfare; and the bombardment of ports, towns, and villages by naval force. Amendment of former provisions concerning hospital ships is also to be considered and it is proposed that the question of a permanent congress be taken up and that it hold regular meetings at stated times. The recommendation of the Boston Peace Congress is that this be done, the acts of the body to gradually become mandatory. It is hoped a general system of arbitration treatise will result also, such as France

has signed with England and is negotiating with America.

The present liberal government of Canada has passed through a Dominion parliamentary struggle in which the Liberals and Conservatives have contended for the suffrages of the various provinces. The government, under the leadership of Sir Wilfrid Laurier, has received a complete vindication of the legislation of the past term and has achieved a victory of about two thirds of the entire vote.

The campaign, as reported in the daily papers, was brief and remarkably free from rancour, the principal issue being the construction of the Grand Trunk Pacific Railroad with government aid, a project favored by the Liberal government.

The famous leader of the Salvation Army in the United States, Commander Booth-Tucker, has been assigned to duty at the headquarters in London, England. Only a few nights ago he gave a farewell lecture to a vast audience in the Chicago Auditorium, when for nearly three hours he told the story of the many-sided service which the army had rendered to all classes of the needy poor, and the unfortunate and criminals. It was a story to astonish by the vastness of the services thus rendered—the many industrial enterprises inaugurated and the inestimable good accomplished.

It has been many a day since so many hearts beat in sympathy and so many eyes shed tears in such a public place, at the recital of so many painful description of heart need and body suffering so pathetically told by one who has commanded a legion who have invested body and soul in practical Christianity, going wherever they were needed and abiding in service to the last. The world is more and more believing in the Salvation Army. What the Lord will ultimately accomplish by it remains to be seen. In the meantime, the Church of Christ should do no less, but if possible "more and more" along all such lines.

The following item is inspiring refreshing when we think what this body of young men with the larger body of unmentioned young women, means? It certainly is a prophecy and an immense certainty of future workers against the saloon and intemperance.

The students of Cotner University attended the Swallow and Cushing rally at the auditorium in Lincoln Thursday night. About 150 were in attendance and were seated in a body. The auditorium was crowded. The Cotner yells and Cotner chorus songs were received with favor by the audience and speaker. The chorus sang "The Jolly Student," with the addition of a verse prepared for the occasion. They were encored by the audience. Amid the waving of Cotner pennants the different yells were given. One was: "Away with the jug! Away with the barrel! We'll cast our vote for Swallow and Carroll!" This yell was enthusiastically received by those present.



## EDITORIAL

### ARE WE PROTESTANTS?

1. Is the Church of Christ a Protestant church in the ordinary accepted meaning of that term?

2. Should a Disciple of Christ be called a Protestant?

3. If the Disciples, or members of the Christian Church, call themselves Protestants, do they not by so doing ally themselves with the various sects as protesting against Catholicism?

Herrington, Kas. F. M. McCall.

These questions have frequently been asked in the columns of our religious journals, and still they are of sufficient interest and importance to make a fresh answer worth while.

1. The Church of Christ, as designating the Disciples, constitutes a Protestant communion in the ordinary meaning of that term. That is to say, in the great controversy between the Roman Catholic church, insisting upon obedience to the Pope as the supreme representative of Christ on earth, and the churches which have rejected this authority and because of their protest against its assumption have been called Protestants, the Disciples stand with the latter against the former.

2. Whether the Disciples of Christ wish to be called Protestants or not, they are certain to be called such by anyone who recognizes the great cleavage between the Catholic and the Reformed churches. This line of division is so clear that no doubt can exist for a moment in the mind of an observant person as to where the Disciples ought to be placed among the forces of Christendom.

3. The Disciples of Christ are not responsible for the existence of the various sects and parties in the church, nor do they ally themselves with any of these when they insist upon the error of Rome in setting up another authority than that of Christ. The protest of the Disciples is against all things which are offensive. One of the great offenses in Christian history has been that of Papal arrogance and assumption of power. The Disciples also protest against many things which they find prevalent in the Protestant ranks, yet they are much closer to their Protestant brethren than they are to the members of the Roman Catholic communion. They lose nothing of their right to protest against any and all of the errors which they find in the work of the church by reason of their acceptance of the Protestant principles, which is "Freedom in Christ, the insistence upon his supreme authority as disclosed in the Holy Scriptures."

At the same time the Disciples of Christ recognize the fact that in any final and complete scheme of Christian Union the Roman Catholic church as well as the Protestant churches must be included. While union will first come among the Protestant forces, it must also prevail between them and the Catholics, and not only these, but the broader territories of the Greek and the Oriental churches must be included at the last. This will not necessarily be in a scheme of incorporating union, but it will be accomplished by the growth of the Spirit of Christ among his people and the sub-

sidence of sectarian rivalries, so that the terms of Catholic and Protestant, Greek and Nestorian, Methodist and Congregationalist will disappear as Christ becomes all in all.

### A FACT IN FIGURES

**A**T THE beginning of the fiscal operations of all our missionary societies it certainly should be borne in mind by the scores of thousands of wage-earners as well as capitalists in our ranks of a million and a quarter, that our offerings to the several treasuries of Home and Foreign work should yearly increase at least in proportion to our numerical growth. With the venerable mother of all our world-reaching organizations there has been an unmistakable falling off of money received during the past year. In precise figures, \$16,490,14 less than the preceding year, has come into the hands of the A. C. M. S. for missionary work in the Home land. This result has fallen upon us in spite of a growing brotherhood that is constantly enriching itself in all the sinews of aggressive undertakings that should achieve greater and more numerous offerings and accomplish comparatively greater things with the passage of every year. In the face of this diminution of resources, the vast unreached territories in our central populous states are opening up with desirable availability calling for increased financial resources to enter them with the primitive gospel. It is astonishing what vast stretches of such territory there are in Indiana and Illinois and Iowa, Kansas and Nebraska, and other adjacent states, the only hope of which may lie in a resourceful treasury in the hands of our A. C. M. S.

We are glad that with the other boards there has been no falling off, but a general and generous increase in this regard, and this reference to the A. C. M. Society is made that a new impulse shall come up from the body of the brotherhood that shall send her forth with renewed and permanently sustained vigor until America is won for Christ.

### LESSONS OF THE CAMPAIGN

**N**OW THAT the votes are counted and the official returns are in, everybody knows the result, and accepted it. But how many Christian citizens can think back over the campaign and say conscientiously, "I did my whole duty?" It is an opportune moment for sober reflection. Are the Christian people of your town, county, state, of the nation, pulling their weight in political affairs? The patent truth nearly everywhere is that results more or less pernicious are brought about because of the indolence and indifference of the Christian citizen. In our larger cities this is particularly true; and often corrupt and traitorous state legislatures are elected, not so much by the skill and numbers of mercenary voters, as by the stupid, wanton neglect of good men. "It is not that wicked men are brave, but that good men are infidels and cowards!"

The bad men who are chosen to office, the triumph of the saloon element, and

the almost inevitable victory of class interests, all declare loudly that our country is suffering from the bad citizenship of good men. Many educated men stay out of politics because of the malodorous conditions prevalent. They do not like an atmosphere thick with tobacco smoke, the smell of liquor, and profanity. They shrink from close contact with ward heelers and pot-house politicians. In other words, they are political pharisees. Then there is the class who declare that their participation would be barren of results. But we suspect that the root reason of their neglect is their intense devotion to their private concerns. Good people neglect politics for private gain; bad people work politics for private gain; is there any difference? As Henry D. Lloyd puts it, "The powers of citizenship have been relinquished by those who have a livelihood to make, to those who make politics a livelihood."

There are evils many and notorious in our political life. But the threat of threats is the Christian man's neglect of civic duties. He is selfish; he is preoccupied; he is pharisaical; he is unpatriotic. He is condemned by the rampant corruption of his own ward or state. He is disloyal to the flag, whose very colors mean fidelity and sacrifice. His actions belie his profession. He is not a faithful disciple of the Master, who came to redeem and purify all life. The kingdom of government must become the kingdom of our Lord. As Carlyle vehemently says, "Theocracy, government of God, is precisely the thing to be struggled for."

This particular campaign has become history. Where are the forces of righteousness? Are they defeated, or victorious? In either event, "Curse ye Meroz; because they went not up to the help of the Lord against the mighty." At once, although regular elections are at least two years off, let good people form clubs for a propaganda of political righteousness. Let a vigorous, sustained work of agitation and education begin. Poll your precinct on any question vital to public welfare. Examine city charters and state constitutions. Read public reports. Strive to create and promote a spirit of intelligent patriotism, and lift the reproach which justly rests on good citizens everywhere, rank and file. These lines are written before the election, but we are confident that in Missouri's and Wisconsin's fights, as elsewhere, there will be much to encourage men who would see the decalogue and the sermon on the mount in politics and government.

"Servants of Him whose mission high and holy,

Was to the wronged, the suffering, and the lowly,

Thrust not his Eden promise from our sphere,

Distant and dim beyond the blue sky's span;

Like him of Patmos, see it now and here,

The New Jerusalem coming down to man."

The higher a man lives, the farther he can see.

Conscience is a good clock, but it is not self-winding.

Any member of the Christian church wishing to change a location, living in Illinois, is requested to write to D. S. Domer, White City, Kas.



## Hebron and the Cave of Machpelah Herbert L. Willett

**T**HE town of Hebron is one of the very oldest in Palestine. It is claimed that it antedated by seven years the foundation of Zoan or Tavis in older Egypt. (Num. 13:22.) It was the residence of the patriarch Abraham for a considerable period, and the place where he purchased the only estate he ever possessed in Palestine, the cave of Macpelah, as a family sepulchre. Here he buried Sarah, and was himself later laid to rest. Isaac and Rebecca were also buried here, as were Jacob and Leah. From that time onward the place was intimately connected with the fortunes of the tribe of Judah, and for a period with those of the house of David. Here the latter, after his wanderings as an outlaw, was crowned king, and ruled over the tribe of Judah for seven and a half years. Here Abner was treacherously slain by Joab, and here the king hung up by the pool of Hebron the murderers of Ish-bosheth. Absalom set up here his standard of revolt, and from Hebron moved upon Jerusalem with his gathered forces.

### The Pools of Solomon and Hebron.

Here also happened many interesting events in later times, especially in the days of the Maccabees and during the crusades. The town has a population of nearly twenty thousand, including a small group of Jews. Missionary work has some representation here, but the conditions are unfavorable to progress. Hebron is one of the most fanatical towns in Palestine, and shares with Shechem this unpleasant distinction. In this regard these two places stand strikingly contrasted with Nazareth and Bethlehem, which are Christian communities, and in every way more progressive.

Our first interest lay in a visit to the Haram, called the Mosque of Abraham, which includes the group of buildings covering the supposed site of the Cave of Macpelah, where the patriarchs were buried. A large mosque is situated directly above the cave, but no others than Mohammedans are permitted to enter beyond the seventh step of the inclosed passage that mounts upward between two walls to the portal. As soon as we left our carriages and started to visit this place we were surrounded with a crowd of men and children manifesting no friendly spirit and restrained apparently from actual violence only by the presence of an armed Turkish guard, whom we secured for the purpose of conducting us about. Violence to those who come to visit the sacred place is not infrequently reported. When we entered the opening of the passage leading up to the door of the mosque the crowd surged in around us and effectively barred the entrance beyond the prescribed limit.

On one of the side walls of this passage just before the limit is reached, a small hole between the stones is said to afford a passage to the cave beneath. The superstitious believers in the effectiveness of intercession with the patriarchs have resorted to the device of dropping letters through this aperture down to the tomb of Abraham. These letters are petitions for all manner of benefits, the cure of disease, prosperity in their undertakings, and any other request which circumstances suggest. We were anxious to see one of these missives, and a small boy in the crowd suggested that probably

some of them might be found in the cleft of the stone itself, having failed to be pushed far enough to drop into the cavern below. Accordingly, thrusting in his small arm, he pulled out with some difficulty a sample of the letters sent. It proved to be a much-worn bit of parchment, torn and irregular, but covered on both sides with rough Arabic writing, some parts of which yielded a meaning to our guide. It was evidently a very illiterate performance, but represented the sort of communications sent to the patriarch in the cave beneath.

Into that cavern no one is permitted to go in under any circumstances unless armed with a firman from the Sultan. The last visit was made in 1881 by a party of which the Prince of Wales and Dean

Stanley were members. Special permission had to be obtained from Constantinople. The Mohammedans are afraid to enter the cavern where the tombs of the patriarchs repose, for fear of arousing the wrath of the dead, and their fanaticism effectively bars all "unbelievers," save those who have imperial authority. It is not improbable that the tombs in this cavern actually contain the bones of the patriarchs, and that when Mohammedan fanaticism is compelled to give way to a more enterprising spirit there may be found not only some remains of these Old Testament characters, but as well some accompanying memorials of the age in which they lived. The privilege of opening to biblical science a place so carefully guarded is one to which the students of our generation may look forward with eagerness not unmixed with confidence.

## Gold Chains A. P. Aylsworth

**I**T IS in the very nature of the Christian religion, if not, indeed, of all religion, that it implies a tie between God and the soul. Whenever such communication is broken, disaster and despair follow. The very term, religion, means to bind again this broken tie, disrupted by faithlessness and sin.

Prayer, in its broadest sense, is not only an ordinance of the true religion, but a product of the spiritual nature. It is perfectly natural. Its exercise is healthful and normal. It is inseparable from the idea of a god, and therefore practically universal. It has belonged to all dispensations of revealed religion. Its practice has adorned the lives of the heroes of faith in every age. It also finds striking manifestations in pagan practices. Plato says, "Every man of sense before beginning any important work will ask the help of the gods." Plutarch tells that the orator, Pericles, always prayed the gods for power to do a good work by his oration. The Aztecs of Mexico and the American Indians have had forms of prayer often beautiful and expressive.

It is true that some have professed not to believe in its value. The Agnostic can not consistently pray. The Pantheist, in so far as his theory controls his motives, cannot sincerely pray. To him God is impersonal. As well talk to the wind, the sunshine, the milky way. Fortunately men's theories seldom wholly eradicate the fundamental conception of the personality of God as related to the soul. In the stress of need, in the extremities of life, the soul cries out to the Great Father of all in spite of adverse reasoning.

It is still true, then, that prayer in some form, or without form, consciously or unconsciously, is practically universal. In fact, as a Christian institution, it is not directly commanded. In many ways we are told how to pray. The conditions of an acceptable petition are given, but the motive to pray is assumed. As well command to breathe, to hunger, to love. To the degree of our knowledge and faith will we pray truly. Knowledge of God is not sufficient. Faith, personal trust, underlies all. There is danger that the Christian may become more theoretical than practical, that a latent scepticism may rob of the joys and blessings of communing with God. The thirst for knowledge, the greed for temporal and material things, are too much absorbing our

thought and stealing away from us that child-like trust in God which is the taproot of prayer.

Prayer has a great, practical value. Apart from its answers, which every believer in divine providence must expect, it is a stimulus to the best efforts of our noblest powers. The story of a pioneer preacher is a good illustration. Expecting to preach in the evening in the log-house of one of his flock, he had climbed the ladder leading to the loft to rest and reflect. When the time for the meeting was near, the father sent his little boy to call him. After awhile he came down without having done his errand. He said, "He is talking to a man and I did not disturb him." The father replied, "Never mind, when he comes down we are going to have a great meeting." A talk with God is the secret of the power of a great sermon. It is significant that the night previous to the giving of the Sermon on the Mount, Jesus spent alone in prayer to his Father.

Every devout Christian feels the need of the prayers of the father. Paul asked the brethren to pray for him and exhorted them to pray one for another. Evangelist Chapman once gave the secret of his confidence that God would bless his efforts. He said, "Every day, at a certain hour, one thousand Christians in Philadelphia are praying for me." We are too often general and impersonal in our petitions. Said a returning missionary to the writer once, "Do the brethren pray for us in the home churches?" He was assured of a growing interest in missions. But he said, "Do they pray for me?" It had to be admitted that the petitions had been general, not often personal. May not a natural reaction from false uses of prayer have led us to undervalue its inestimable blessings?

The words which Tennyson puts upon the lips of King Arthur have not only supreme literary beauty, but are full of spiritual power and meaning. The dying king says to his faithful companion, Sir Bedivere:

"Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friend?

For so the whole round earth is every way  
Bound by gold chains about the feet of God."

## Church Finances

**T**HE subject to be considered at this time, stated more explicitly than in the program, is "The Problem of Providing Funds for the Maintenance of the Local Congregation."

Under the general head, "Practical Problems," the welfare of the local congregation is being considered, and the phase just stated is that which was assigned to myself.

When the conditions which now prevail in many of our churches throughout the country are considered, this subject is seen to be of great importance.

Knowing the strong tendency to exaggerate, we hesitate to say just how important this subject is. We are inclined to use adjectives in a reckless sort of way. Like the young man of whom some of us heard at the Detroit convention, we exaggerate sometimes when we do not mean to and when we are not aware of it.

The young man referred to was spending an evening with his best girl. It was growing late and after a lull in the conversation, the young lady yawned and said: "John, don't you think I have a pretty mouth?" Whereupon John innocently replied: "My dear, it is simply immense." Which probably was a serious exaggeration, at any rate a serious mistake. We need to be careful as to what we say and how we say it, lest we fall into this error.

Each one upon this program feels, no doubt, that his subject is the all-important one. I certainly have something of that feeling toward this subject. With many of our churches, this problem is the problem, and all our churches experience more or less difficulty in dealing with it.

Take a glance at conditions which prevail in congregations where this problem is an unsolved problem. Perpetual discouragement reigns. The members do not enjoy their church life, they endure it. This is true of the officers especially. The duty argument is that which keeps them in the harness. The preacher is continually upon the anxious seat. He must support his family—he must pay his debts. Often his ingenuity is taxed to the utmost to accomplish these ends, and by reason of this, his work as a minister is deficient. How can he prepare and deliver his sermons properly? How can he attend to his pastoral duties as he should, if he is in a constant worry in his effort to keep "even with the world," while his salary remains unpaid?

These conditions, while producing and maintaining a state of paralysis within the church, are known to the "outsider" and constitute a strong incentive to him to remain an "outsider." A church which is in a "bad way" financially finds it difficult to secure additions to its membership, and after a period of ground-losing, even the "faithful few" decide that it will be best to suspend operations for a while. I repeat that in many of our churches this problem is THE problem, and that upon its solution depends not only the progress and development of these churches, but the very life of them.

But we need not dwell upon the conditions which prevail in the churches where the financial problem is prominent. We are not particularly in need of information upon that phase of our subject. What we want is a remedy. I am persuaded that this is my opportunity to become famous, but I am afraid that I am not equal to it. I must be content with having my say on the subject, hoping that the same will contribute in some measure to the desired end.

Some of the things which I shall say will doubtless be classed as old and commonplace, but if they are, that very fact is sufficient demand that emphasis be laid upon them. Indeed, I am persuaded that we have been looking so far and so high that we have "overlooked," in a large measure, the solution of the problem. "Swimming the river to get a drink."

As to the remedy then. I suggest first of all, that there is need for a truer conception of the value of the work of the church; of the absolute necessity of it, and that by all the members. The heresy creeps into the minds of many that church privileges are not necessities, but luxuries, and that they may be dispensed with, wholly or in part, as occasion may seem to demand. We need to learn that spiritual culture is a necessity of the first rank, that the words of Jesus, "Seek ye first the Kingdom," are not idle words.

Men toil early and late for bread, for shelter, for home comforts, to educate their children, to establish and maintain government, municipal, state and national, because they believe these things to be necessities, and I firmly believe that the church will never be supported properly until we learn that without its ministrations, we are lost both for time and for eternity.

In the second place, we must understand that material means, or, in other words, "money," is necessary to the maintenance of the church. I believe thoroughly in the proposition that "God will not do for us what we can do for ourselves." I suppose that if God wished church buildings might be erected and furnished and preachers might be fed and clothed by miracle, but I have not the slightest assurance or hope that either of these important things will be done in this way. "God feeds the birds, but he does not throw food into their nests." We would starve if we did not exert ourselves and employ the means for securing our "daily bread" as well as pray for it. Good wishes and earnest prayers are both indispensable, but these things will not take the place of dollars.

In a certain church for which I worked for a period of fifteen months there were two men who contended that a preacher should not be paid a stated salary, but that he should do his duty faithfully and trust Providence for support. During my stay with that church neither of these men paid a dollar toward my support, and one of them was abundantly able. If the rest of that church had believed and acted as did these two men, I would have starved. There are a great many Mr. "A's" who believe firmly that Mr. "B." should trust Providence to do that

which is clearly Mr. "A's" duty to perform.

These people need be made to understand that even though the work of the church will go on without their help, that it will not progress as it would with their help, and that the liberality of others will not atone for their selfishness. Let this cardinal principle, "material means is an indispensable force in church work," be firmly implanted in the heart of every Christian. Let each learn that to whatever extent he fails to do his duty in the matter of giving, to that extent will the work be retarded.

Third. Let business affairs be conducted by business men in a business way. Let the selection of men to superintend the finances of the church be made with some regard for their fitness for the work. In our private affairs we do not retain a physician to plead our cause in court, nor do we call an attorney to treat us for the rheumatism. How often do we see this branch of church work given into the hands of men who are not at all fitted for it.

Quite often this is done for the reason that the men who are fitted for it, steadfastly refuse to accept the responsibility. These must be given to see that their talents are God-given, and that he expects them to be used for his glory.

Sometimes members of the church who are not proper persons for this work aspire to an "official position" and in order to keep them in good humor their ambition is gratified by electing them to the office of deacon. Such a course is utterly indefensible. And then again we find that elections are held in a careless, haphazard sort of way, and the results are largely a matter of chance.

God intended that we should use our brains in these things. We do well to observe the instructions of the apostles relative to the selection of deacons in the church in Jerusalem. They were to be "men of good report, full of the Holy Ghost and of wisdom." Let business affairs be conducted by business men.

Further, I want to urge that this work be done by men. All honor to the brave and consecrated women who are willing to wrestle with the financial problem in the church, but shame on the men who will permit them to do it. To say nothing about the scripturalness of it, are we to degenerate into a tribe of Indians and let the women do the work? Is there not an abundance for the women of the church to do aside from this work? What about the effect that such a course has upon the community "outside"? Does it not tend to "cheapen" the work in their eyes? How the church would rise in the estimation of the community, if the business men of the church would take hold of this matter in a manly, business way! And thus would it be impressed with the legitimacy, the worth, the dignity of the cause.

As to the suggestion that business things be done in a business way, there is some room for discussion as to method. There are many plans, schemes, inventions offered, that promise to do this work. That promise by a sort of ledger-dermain or trick performance to get the people to give without their being conscious of it.

For these things I have but very little sympathy. I believe that as is true with other matters, the scriptures make provision for this important thing. That provision may be thus briefly outlined: First, "Let each one give." Second, "As



the Lord prospers." Third, "Upon the first day of the week."

Let each member of the church be taught that the matter of giving is a personal duty and privilege. That his giving can no more be done by another than can his praying. I think that this matter should be greatly emphasized. There are people in all our churches who drift along year after year paying little or nothing to the support of the work, and are somewhat like the old fellow of whom we have all heard, who thanked God that salvation was free. That he had been a member of the church for twenty-five years and it had only cost him forty cents. This is a serious matter. question of honesty is involved. If one member of a family sleeps away the morning hours, lounges in the shade in the heat of the day, spends the evenings in pleasure, while others toil hard early and late to maintain a home, is he honest? No! So in the church. For some to allow others to worry, plan, toil and give that the work of the church may go on, while they sit idly by, is dishonest.

Furthermore, I believe that the rule of individual giving should be extended to the several members of the family who are members of the church. It is better for each one to give, even though the aggregate does not exceed the amount which the father alone would otherwise give for the family. The child needs to feel the importance of the matter, and he needs to be schooled in giving. "Let every one of you lay by in store."

A word now on the extent of giving. I do not believe in the "tenth" rule. Why is it that some of our good brethren who know better, are continually trying to drag this relic of Judaism into the Christian order of things? I agree that a "tenth" would be the proper amount for some to give, but feel quite sure that it would be all together too little for others, while there are many cases in which it would be too much to expect. I insist that the giving of a tenth is not "proportionate" giving. The solution of this matter will be found in conscientious adherence to the apostolic rule: "As the Lord prospers." A thing to be decided conscientiously by each giver.

I believe in the making of pledges, but I rather think that a pledge should be made with some conditions. When the time arrives for the pledge-making let each member make a weekly pledge for the amount which he believes he ought to give, but let it be done with the understanding that if at any time during the period for which the pledge was made, he finds himself able to give more than he has agreed to give, the former pledge does not free him from the responsibility of so doing. This rule should apply, "Not how much must I give, but how much can I give?" Or, if he shall find that he has pledged more than he ought to have done, let him appear before the proper persons, state his case, and have his pledge modified as may be necessary. This course would be best for both the giver and the church. It would be more manly, more Christian, and certainly more business like, than to allow the pledge to stand as made and remain partly and possibly wholly unpaid.

The third point in this plan: "Upon the first day of the week." Let every effort be put forth to give weekly. "Procrastination is the thief of time," and it has also been known to rob the church

treasury. The average man's savings are represented in property investments. He does not hoard money. But weekly or monthly he puts his money into property. In other words he spends his money, and if he does not give frequently to the church the chances are that when he does make his contribution, say, for the year, that the amount will fall far short of what would have been the aggregate of numerous small gifts.

Let each remember that the church has a just claim upon his income, and that this claim should be met regularly, as much so as other claims are met. Another thing. If we are called upon to make a single payment of five, ten, or twenty dollars, it seems like a large amount, whereas we would be almost ashamed to offer the small sum weekly necessary to meet the claim for the year. An additional argument for weekly giving is that the church needs the money weekly. It cannot postpone the payment of its bills until the end of the year to accommodate the man who persists in paying every other claim first, and who possibly will fail to pay the claim of the church at last. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

As a fourth general consideration, let direct giving be urged. Considered from the standpoint or upon the basis of business, about the only reason that can be offered for the multiplied inventions and schemes resorted to nowadays to raise money for church purposes, is that money can be secured in these ways that can be secured in no other way. To my mind it is rather a sad commentary on one's religious state to say that he will not contribute what he ought except as it is extorted from him in these ways. This sort of thing is not only poor business, but in many instances it is destroying the spirituality of the church. A clipping from "The Christian Philanthropist" entitled, "The New Church Woman's Prayer," is appropriate here.

O Lord, I come to thee in prayer once more.

But pardon if I do not kneel before Thy gracious presence, for my knees are sore

With so much walking. In my chair instead

I'll sit at ease and bow my head.

I've labored in thy vineyard, thou dost know;

I've sold ten tickets to the minstrel show;

I've called on fifteen strangers in our town,

Their contributions to our church put down;

I've baked a pot of beans for Wednesday's spree,

An old-time supper it's going to be;

I've dressed three dolls, too, for our annual fair,

And made a cake which we must raffle there.

Now, with thy boundless wisdom, so sublime,

Thou knowest that these duties all take time;

I have no time to fight my spirit's foes; My children roam the streets from morn till night;

I have no time to teach them to do right; But thou, O Lord, considering all my cares,

Will count them righteous, also heed my prayers;

Bless the bean supper and the minstrel show,

And put it in the hearts of all to go, Induce the visitors to patronize

The men who in our program advertise; Because I've chased these merchants till they hid

Whene'er they saw me coming—yes, they did.

Increase the contributions to our fair, And bless the people, who assemble there.

Bless thou the grab bag and the gypsy tent,

The flower table and the cake that's sent;

May our whist club be to our service blest,

The dancing party, gayer than the rest; And when thou hast bestowed these blessings, then

We pray that thou wilt bless our souls. Amen.

Comment upon these lines is unnecessary. They speak for themselves.

Direct giving will help us to appreciate the value and the dignity of church work. The adoption of clap-trap methods for raising money will eventually lead to the conviction that the church is unworthy of better things. Under the Mosaic law it was demanded that the animals used for sacrifice should be of the very best of the flocks and herds. To offer the lame, the deformed, the sick, the blind, or, in a word, the inferior specimens, was a grievous sin; an abomination. Hear the voice of Malachi touching this matter: "A son honoreth his father, and a servant his master, if then I be a father, where is mine honor? and if I be a Master, where is my fear? Saith the Lord of Hosts unto you, O priests, that despise my name? and ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? Offer now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts. But ye have profaned it in that ye say the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. Ye said also, behold what a weariness is it; and ye have snuffed at it, saith the Lord of Hosts, and ye brought that which was torn, and the lame, and the sick, thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath a male in his flock, and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great king, saith the Lord of Hosts, and my name is dreadful among the heathen."

Not long ago I heard of a lady commenting upon a certain "rummage sale" in which she had taken part. She said that they took in thirty dollars, but that she would not have given fifteen cents for the whole outfit. What a magnificent commentary upon the esteem in which these people held the Lord's work! I declare to you that the church is entitled to the best we have or nothing. She is entitled to first place, first consideration, or none. She is everything to us or nothing.

My brethren, the church must not occupy the place of a beggar in the community. Let her stand erect. Let her hold up her head, and look humanity squarely in the face and command the



respect and the support which rightfully belongs to her.

Thus in brief I have given you what I conceive to be the financial program that ought to be adopted by our churches, but let it be remembered that a plan will not work except as it is worked. I believe that, as a rule, in working the plan, much will depend upon the preacher. He must preach the plan and he must help work it. I can see no valid objection to the matter of the preacher taking a part in securing pledges and collecting the same, provided, always, that others cannot be found who will properly attend to the work. The preacher can find enough to keep himself busy aside from this, but when it is necessary

let him roll up his sleeves and give the church finances a boost.

One word now in conclusion. "Doubtless ye will say unto me this parable, physician, heal thyself." Let it be remembered that it is often best to "make haste slowly." That it is better to go slowly or even to stop than to go wrong. That it is not an easy matter to secure the adoption of new methods, even though they be greatly improved methods. I believe firmly in the plan which I have attempted to set forth in this paper, and that its worth will be demonstrated even to the extent of making the Fulton work self-sustaining.

VICTOR F. JOHNSON.

Clinton, Iowa.

## Christians of the Air-Pump Variety

Stephen  
J. Corey

**T**HE physics laboratory was a mecca for curious students in the academy. In the center of the room was a round table, on the center of it a large inverted glass bowl with a ring in the top, and underneath the table the apparatus connected with an air pump. The pumping of the air from that inverted bowl was a constant source of wonder to us new students. After the old professor had manipulated the pump handle for a while, he would run a broom handle through the ring in the top of the bowl, put a boy at each end of it, and tell us to lift. Lift as we might we could not budge the bowl from the top of the table. One day three or four of us went on a tour of inspection while the professor was out. We found the air pump but the bowl was locked in the apparatus case. We found an old wooden butter-bowl on the top of the case. We were not to be outdone. We turned the bowl over the aperture in the center of the table and began to pump. We soon discovered that the air flowed in under the irregular edge of the old butter-bowl quite as fast as we pumped it out. Finally one of the boys found a lump of paraffine wax. We softened it in the sun at the window, and then carefully plastered up the crack between the bowl and the table with it. Again we started the pump. This time it worked. Harder and harder grew the pumping, until finally with a crash that frightened us half out of our wits, the old butter bowl collapsed, shattered into a hundred fragments! Our pump worked all right, but the wooden ribs of the old bowl couldn't stand the pressure.

Now our object was to get the air out of the butter bowl. An air pump was not necessary at all. The easy and natural way would have been to set the bowl on the table and fill it with water. The water flowing in would have elbowed out the air in short order. How many Christians are trying to rid their lives of sin by the air-pump method! Constantly pumping, pumping, pumping. Trying to pump out this sin and that sin and the other sin. Usually they are chagrined to find that the sins flow back in as fast as they pump them out. If for a little while, by this negative process, there seems to be a ridding of the life of sin, suddenly there comes a crash. The walls of self-control are shattered and seven evil spirits come trembling in to inhabit the empty house. The life cannot stand the pressure of the pumping process. Nature abhors a vacuum and so does the human heart. There must be some occupant. Instead of pumping, how much better to let Christ

fill and control the life. With his uplifting power the sins are elbowed out. The man who is Christ-filled, filled with his constraining love and power, will never have to resort to the disastrous makeshift of pumping. The moralist pumps. The Christian should be a living fountain.

Rochester, N. Y.

## The COURSE PURSUED

C. H. Wetherbe

**I**N THESE days, when very much is being said in favor of reforming various prominent abuses, and of destroying individual and social vices, it is advisable to study the course which was pursued by Christ and his apostles in relation to such things. We go to the New Testament to find precepts and examples in respect to quite a number of affairs pertaining to personal conduct and church procedure, and certainly it is just as essential that we should ascertain Christ's attitude toward the great moral evils of his day. General society was honeycombed with corruption. Crimes of all kinds were exceedingly common. Intemperance was rampant everywhere. What course did Christ pursue toward those gross evils? What was his attitude toward intemperance?

There is no intimation that he spoke in favor of any kind of legislation as a remedy for the habit and the curse. Nor did he make an onslaught against the vendors of intoxicants. Nor, again, it is not stated that he denounced drunkards. And yet we have every reason for believing that Christ was utterly opposed, not only to all forms of intemperance, but also to all of the vices of the day. Now, what was his remedy? It was the personal acceptance of the gospel of salvation. He knew that, if each person had a change of heart, each would then have a corresponding change of habit, and hence of daily conduct. Christ advocated spiritual radicalism. He aimed at men's hearts. He struck at the very center of man's being. He touched at the root of evil. He said, "Make the tree good, and the fruit will be good." Drunkards did not need legislation, but they did need a new and true heart; then a new life would follow. And so, in a quiet, yet trenchant manner, Christ proceeded to elevate mankind from their moral lowliness into the height of sterling righteousness, of splendid sobriety, of noble manhood.

And this course was pursued by all of the apostles and godly ministers of that day. In this way there was a mighty transformation of a large number of people. Society became better in propor-

tion to the number of men and women who became Christians in deed and in truth. And such a course cannot be improved upon in our day. It is a pattern which we should follow.

## The TWO WINGS

George B. Stewart

**E**VERY true American admires the eagle, because it is the emblem of liberty. We are oft reminded of its significance as we glance at the coins from the mint of our government. We see the American eagle placed on various standards, and thrills of delight take possession of our souls as we consider the import of it all. Proudly this bird lifts its head and soars through the skies, carrying a huge body in comparison with other birds. Unlike the buzzard, it takes a straight course, and is never satisfied until it has reached its destination. With a piercing eye it is certain and sure.

Let us not forget that the American eagle of liberty has two wings and only as they work in union and harmony doth the great bird make any progress.

If the figures are not too far drawn the movement of the Disciples of Christ is like the eagle, symbolizing religious liberty. Proudly does it show its colors and feathers to the admiring religious world, carrying a body of huge proportions. Unlike denominationalism, it takes a straight course, and is never satisfied until it has reached its destination, or, rather, will reach its destination of Christian union. With a perception unequalled it is certain and sure, because God is in it.

But let us not forget that there are two wings, and only as they work in union and harmony doth the great movement accomplish its desired end. Call them conservative and progressive, or call them radical and liberal, or call them what you please with no exact line of demarcation, it still remains that there are two wings, and God desires to see harmony. The devil would like to see broken pinions.

Dayton, Ohio.

You cannot be askew with men and square with God.

## EPIGRAMS

(Copyright, 1904, by Henry F. Cope.)

Long prayers will not lengthen a short yardstick.

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Gratitude is an essential ingredient to a nourishing meal.

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Clouds of sorrow often precede the showers of blessing.

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Prayer must sail from the heart to find a port in heaven.

\*\*\*

Those who cultivate sharp practice acquire dull principles.

\*\*\*

When God takes up a ram's horn, it beats any brass band.

\*\*\*

They who have great titles must clear their titles by their conduct.

\*\*\*

The science of preaching has taken the soul out of many a sermon.

\*\*\*

God cannot use in his work the man who does not know how to wait.

## After the Rains in India

Adelaide  
Gail Frost

**T**HE wind lifts the heavy leaves of the peepul tree and lets them fall with the sound of "slap, slap!" and there is silence for a moment until the soft rustle of the moruh tree fronds and the swish of the tall oleander comes in at my window. The rains are almost over and the green below and the blue above are washed clean. It is a pleasant but mocking beauty without—a bright dress for Malaria, hateful old thing! Just now a "mahogany hued" nurse brought me a huge bottle, holding about a pound of that lightest white sulphate which is, as Miss Graybiell says, such an "uncompromising bitter." Should she open another bottle? Who needs it now? Certainly give him relief from malaria if he did give us all a headache and heartache yesterday. Poor man! Though he be called a Christian, for he believes he is "a scourge" sent to drive out his Christian brothers who are fellow workers. He is not popular in this role. His name means "Servant of Religion," and he must go away. He has not "kept sweet" during the many years he has lived. Perhaps when malaria lets go of him he will not be so pugnacious. The field! How much we hear, how much we know, of the magnitude, the greatness of the ungathered harvest, and then so much time must be taken by those who have heard and believed while the millions who have never heard (and therefore, "how can they believe?") go on dying! I do not know the soul experiences of very many, but I often wonder if other Christian workers, when passing from one railway station to another in the great city, seeing whole streets of saloons and doubtful looking houses with the windows darkened, catching just a glimpse now and then suggesting squalor and vice, if these Christian workers in our homeland ever feel that they "cannot." This has been going on for years, it will go on, parties change, officers change, people die off, but these streets look and smell the same. What can I do? I will go my round as before, I am busy each day, I cannot make these great changes so sadly needed. Thank God there is still, in periods of stress, someone, "the man," who dares and can be a leader of men. Very few magazines come to our bungalow here, so far away from the Occident, and I wonder if I read any of the signs of the times there aright. Several times lately, after finishing a short story of to-day, I have almost unconsciously said of the figure that seemed to stand out most distinctly, "That is President Roosevelt with another name." Here is an article on some burning question and the writer dares to have and best magazines dare to publish exposures of great evil-working frauds. "Honest" and "clean" and "strenuous" seem written large, too, as well as their opposites. The word "man" is reviving. Am I, too, optimistic? I wonder sometimes if Charles Dickens' "Prince Bull," such a short "reprint" of his, was not a sort of forerunner of the present day magazine or newspaper article. It is much more than a "Fairy Tale." The "Fairy" was "Tape," and she was "red." "She could stop the fastest thing in the world, change the strongest into the weakest, and the most useful into the useless." What has this to do with India? It has more to do with "malaria," I fancy. I have been out of my country long enough to "fancy" occasionally, in-

stead of "guess" or "calculate." I fear this letter might be appropriately and in happy alliteration called "Malarial Musings."

I could write of the simplicity of Eastern existence in the tiny thatched place or sun-baked mud abode called "the house," could introduce some goblins and ghosts, imps and capricious good angels in which India believes. There are so many odd, out of the way fancies for us of the West yet to discover in the East. When we do make so-called discoveries, I often think we only get a few shells from the shore, a few pieces of coral broken off, some dry, dead seaweed, it is very little one, the Sahib-log knows, I believe, of this old Aryan cradle folk. Sometimes I wonder if the revelations of thought life I get in the shadow of a hot India night from the old woman who pulls the pun-kah, or the confidence of a brown child, is mine to publish. What I have been taught is that there is a sensitiveness where one does not expect to find it, and again a sordidness where one shrinks to

find it. It is so sad to know that every one is suspicious of his neighbor. I think few find it hard to forgive a child and have come to feeling some what that feeling about the Hindu adult. One is so often hurt when the ulterior motive comes to light. I hate to look for it. But some way it is not so hard to forgive as though this disappointing one spoke English and wore a hat!

After the rains? Well, the mold and the mildew and the rust and the white ants are brushed off, scraped off, dug out, scoured out or off as the case may be, weeds are pulled up, gardens laid out, trees trimmed, last year's or last century's fashions are aired and one of the periodical housecleanings is endured or enjoyed, also, "as the case may be." And the lotus! Such great bunches of the white water lilies from our little lake, though the real lotus is a large, pink water lily, we enjoy this gift of the water. Some of the stems I have measured are nine feet long. So the hot days and the wet days are over and we look forward to the cool season and reinforcements and new victories for the cross in the land of the Trident and Crescent.

## About Sermons

From the Spokane Press  
By Request of J. W. A.

**B**ISHOP WELDON of the Church of England has written an article for one of the current periodicals on "The Difficulty of Preaching Sermons."

He pleads justly for more sympathy and less criticism of the preacher because of the various difficulties of the sermonic plea. But among those difficulties he puts the following:

"The old, old story, beautiful and sacred as it is in itself, lacks, and cannot but lack, the special interest of novelty."

That bishop is wrong.

He totally misapprehends the mission of the preacher.

The old, old story is always new to the man who sins. And the man who sins is always here. The human heart is the same in all the ages. The twentieth century has its sinners no less than the first century. And while to the race the story is old, to the sinner it is always new.

If the bishop will permit a layman to remind him of his Scripture, the gospel is said to be the power of God unto salvation. Not a power, mind you, not one of the powers of God, like gravity or the law of crystallization, but THE power to save men.

Now if the bishop's Bible is true and the gospel is the one power to save, then it must be adapted to the human soul. It must fit the human soul as the atmosphere fits the mountains and the valleys, as the sea fits the outlets and inlets of the land. It must fit and fill and satisfy.

Does it do this?

If so, the bishop need not concern himself about the "novelty" of the message.

If the story is simply "beautiful and sacred"—if there is no divine potency in it—the preacher may well be put to the test to give it the special interest of novelty.

It depends upon the preacher.

If he has gone into the pulpit because of the echo in his soul, "Woe is me if I preach not the gospel"; if he feels that he is a legate of the skies as well as a

servant of humanity; if he remembers that His Master said he had come to call not the righteous, but sinners to repentance; if he tells the story because he believes it is true and powerful as a keen-edged sword—in short, if he preaches the gospel, he need have no qualms or misgivings about the novelty of the story.

A story of divine love never becomes flat and stale and unprofitable.

The greatest difficulty with modern preachers is that they tire of telling the old story. They try to tell the story of literature or art or science or human interest rather than the story of dying love. They come to regard themselves as professional men engaged for hire and the church as an ethical society.

The old story is always new to the individual life—to people who forget, and who get tired and die.

The gospel is the preachers' powerful dynamic. Why should he throw it aside and use hand grenades?

The best advice that can be given any preacher is—attend to your business as the evangel of divinity.

The preacher who knows the human heart and its call for the infinite, who believes in the old story as the power of redeeming grace and who in his inmost soul seeks to save the lost and sin-sick souls of men, who talks as a dying man to dying men—that preacher will have no difficulty about the novelty of his plea.

An unworn Bible makes a worn-out Christian.

Better trust all and be deceived, and weep that trust and that deceiving, than doubt one heart, that, if believed, had blest one's life with true believing.—Frances Anne Kemble.

**Female Christian College.**—The missionaries in Japan have been waiting patiently for ten years for such an institution. It has been decided to undertake to raise \$20,000 this year to start. We ask your immediate and prayerful assistance.



# AT THE CHURCH

## BIBLE STUDY UNION NOTES

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LESSON FOR DEC. 18. EZRA AND NEHEMIAH ESTABLISHING THE LAW. THE END OF THE OLD TESTAMENT HISTORY. SCRIPTURE SECTION, NEH. 8:1-10:39; 13:4-31.

### Expository Notes.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

### Introduction.

**I**N A STILL later prophecy, that of Malachi, we have by deduction a glimpse of history subsequent to that of this lesson. As to the actual historic section of the Old Testament, this lesson is the last in order. The people of God are here seen gathered back to their city, and the united influence of Ezra and Nehemiah is exerted for establishing them in such relation to the law of Jehovah as shall be for their preservation until the great hour come for which all else had been preparatory. The lessons of the lesson gather round a method and a man, both of which are of vital interest, and of perpetual value. There are three movements: (1) The Reading of the Law, (2) The Establishment of a Covenant, and (3) The Enforcement of Order. In the first two we see the method, and in the third the man.

### The Reading of the Law.

The story is a very old one, and at first it may seem as though there could hardly be any present application which is of value. As a matter of fact there is hardly any of more present urgency. This reading of the law was of the greatest importance both in itself and in the method as described. The solemn gathering of the people, not for any other purpose than that of hearing the word which was the veritable message of God, the reading of this message with such interpretation as was necessary to make clear its meaning, and its subsequent reading by the elders alone, are all methods which it would be well for us if we observed and imitated. The most urgent business of the church to-day should be that of demanding the attention of the age to the word of God, and the one supreme vocation of the Christian minister should be that of interpreting to men the true meaning of that word. Any gathering of the people for other purposes is less than the highest in value, and any message delivered other than that of God himself, is likely to mislead, and can never issue in highest results.

The effect produced by such examination of the sacred oracles will ever be the same. First, a consciousness of failure as conduct is compared with the requirements of God; secondly, a new understanding of the love which inspires law, a great awakening to the sense of the goodness and faithfulness of God; then thirdly, and necessarily, a genuine humiliation and confession of sin and failure. These are the very results we need to-day more than any other, but they can only be brought about in this way. So long as men measure themselves by false standards they will form false estimates of themselves and of God, and instead of humiliation and confession there will be boasting and pride. Let the scriptures of truth be made and known anew, in order to right thinking.

### The Subsequent Covenant.

Yet right thinking is only of value as it issues in right acting. This immediately fol-

\*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

lowed. The people renewed a covenant with Jehovah which was conditioned wholly in the terms of the divine law. All that they said they would do, was what God had declared he required them to do. The value was created by their willingness to do! This is an age of new and remarkable interest in the Scriptures, for every phase of which we do well to be thankful. Yet there is a great peril threatening us, that of being content with merely intellectual relationships to truth. This is of no great value, but rather tends to hardening of heart save as life is corrected at every point by the light which falls. To be conscious of shortcoming, and satisfied with it, is disastrous. To see the love of law, and to continue to break the law, is the most aggravated form of sin. Better not to know, than knowing, to fail to do.

### The Enforcement.

This conviction created the conduct of Nehemiah. It is impossible to read the last pages of his story without feeling the fire of his conviction. There is an eagerness and a passion in his method which reveals the depth and intensity of his belief. There are times which demand methods which are drastic and unsparing. Jesus made a whip once at least, and adopted the methods of overturning and turning out. This method is only to be used for those who are inside the covenant by profession. Do we not need to-day men who are "very jealous" for obedience, men who will dare the conventionalities and drive forth all unholy things from the shelter of the sanctuary of God?

## THE PRAYER MEETING

By SILAS JONES

### THE SIN OF ENVY AND ITS CURE.

Topic Nov. 15-18. Gen. 37:10-13, 18-28; 1 Cor. 13:4; Jas. 3:16-18; 1 Pet. 2:1-3.

**T**HERE is probably no one who does not at times feel that the gifts of fortune are unequally distributed. In this age when the doctrine of human rights is strongly emphasized it is perfectly natural that men should be perplexed by the advantages which some seem to enjoy over others. The poor man asks why he and his children should be deprived of the means of culture and enjoyment possessed by the rich. He rightly judges that something is wrong when another has thousands and even millions to spend on his pleasure, while he has not enough for things necessary to comfortable living. He knows the difference is not all to be accounted for by sin. The more prosperous man is often the greater sinner. And there are differences in natural endowment with which to reckon. Some are born to lead, others to follow. Some have talents that win for them the praise of the multitude, others must do their work with no word of praise from their fellows. These differences of fortune and talent are the occasion of envy. Ugly feelings arise because other men possess what we think should come to us. The gifted preacher is hated by some of his brother preachers merely because he is gifted. The singer of exceptional ability can count on being abused roundly by singers of less ability. His riches and not his oppressive methods of gathering them cause the millionaire to be envied by his poor neighbor.

How shall envy be cured? Not by denying the inequalities of life, not by ignoring injustice. It is the business of the Christian to fight against all social wrongs. Jacob's sons had a right to a complaint against the partiality of their father. Jacob was acting foolishly and he deserved to be reminded of his folly. Joseph the spoiled favorite needed some attention, too. But the sons of Jacob showed themselves incapable of dealing in a judicial manner with the faults of their father and brother. They envied Joseph. They did not seek to correct his fault, they sought to do him personal injury. The sequel of the story illustrates the inability of envy to accomplish its object. The penalty came upon the brothers instead of Joseph. The envious man

punishes himself. A knowledge of this fact will make us the more ready to accept a cure for the sin.

The envious man is so busy noting the advantages that others have over him that he has no time to use properly the gifts of fortune to him. Call him to account for the goods or the talents entrusted to him and he will have to confess that he has failed to make the best use of them.

The sovereign remedy for envy is love. This remedy comes to us with the endorsement of Christ and his apostles. "Love envieth not." This is a simple statement but it contains the whole truth. The man at whom I am tempted to rail on account of his greater wealth or superior talent is my brother. If I really love him I rejoice in any good fortune that may come to him. If he is made insolent by his riches it is my privilege to correct him for his good and not to gratify hatred. Love enables one to use the good that belongs to another. Envy makes it impossible for me to receive from another the best gifts. Envy shuts me out from fellowship with God and his Son. Love unites the heart to God and to all that is holy. The man who loves may be found contending against his brother but he will not be without concern for the welfare of him with whom he contends. The strife of love leads to peace. The strife of envy increases confusion.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### OUR FELLOWSHIP.

Topic Nov. 13: 1 Cor. 12:28-31; 13:1-13.

**O**UR fellowship is with the chosen of God in all ages. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all interpret?"

We may gather several lessons from this. While our fellowship includes the great in name, in power, in position, yet all are needed—apostles, prophets, teachers, workers of wonders, healers of bodies and souls, interpreters of strange tongues, and hard sayings, helpers of others—those

### Nameless Ones

who, like their Master, go about doing good. I'm glad the great Apostle put in that class—"helpers." It includes all us little ones of His love, children, boys and girls, young men and women, and humble, hearty, helpful members of the church and Christian Endeavor Society, Sunday school and prayer meeting. The great bulk of the membership has always been, must always be, made up of these whom the writer puts midway between the apostles and the interpreters of tongues. Like the great "middle class" in our social organization, these "helpers" and helpers bear ever the burdens of the church, do its common every day tasks—the little, unrecorded, unrecompensed, unremembered things, that make society, the church, business, and the social state possible, prosperous; they are the preservers of home, the chief support of all the moral and spiritual virtues, the lowly and as well the lofty virtues of the church and the commonwealth. "Helpers!" I want to ring the changes on this splendid word, and challenge all the readers of the Christian Century to enter the contest. Not in the vast arena of arms; not in the gladiatorial ring; nor yet on the gridiron of glory in the contests in our great national games, are the victories that make manhood and sanctify womanhood won. It was, as Emerson says, "The embattled farmers" who "fired the shot heard round the world" in the Revolutionary contest for human freedom and the right of sovereign representation. So, in every contest, in every conflict for moral and spiritual supremacy, the common people are the reserves of righteousness with whom rests the issues of the day and of the ages. This is solemnly

(Continued on page 1020.)



## Home and Children

### The BUILDING of THE NEST

Margaret E. Sangster

**T**HEY'LL come again to the apple tree—  
Robin and all the rest—  
When the orchard branches are fair to see,  
In the snow of the blossoms drest;  
And the prettiest thing in the world will be  
The building of the nest.

Weaving it well, so round and trim,  
Hollowing it with care,—  
Nothing too far away for him,  
Nothing for her too fair,—  
Hanging it safe on the topmost limb,  
Their castle in the air.

Ah! mother bird, you'll have weary days  
When the eggs are under your breast,  
And shadows may darken the dancing rays  
When the wee ones leave the nest;  
But they'll find their wings in a glad amaze,  
And God will see to the rest.

So come to the tree with all your train  
When the apple blossoms blow;  
Through the April shimmer of sun and rain,  
Go flying to and fro;  
And sing to our hearts as we watch again  
Your fairy building grow.

### WHEN HARRY WAS A GIRL

Hilda Richmond

**M**AMMA MARVIN was in lots of trouble that morning, for a telegram had come saying that grandma had broken her arm, and wanted her daughter right away. Of course, the baby had to go with her, but it was out of the question to take the twins and Harry and Maud. If poor grandma was suffering, she could not have four lively children in her house besides the baby, but what to do with the little folks Mrs. Marvin did not know.

"I'll keep them for you," said a deep voice, and all the children jumped, for they were very much afraid of Miss Perkins, who had lately moved into the cottage across the way. "Mr. Marvin told me of your trouble, and I can stay as well as not."

"Oh, thank you, Miss Perkins," said mamma, much relieved. "Children, you must all be very good to-day. Take good care of—"

"Come," said papa, "or the train will leave us. Miss Perkins will take care of the youngsters, and we are ever and ever so much obliged to her."

He hurried Mrs. Marvin to the buggy, and the little folks, running about in their night clothes, barely got a tiny kiss apiece. Soon the cloud of dust following Prince Charlie and the buggy disappeared and four sober boys and girls went back into the house.

"I'll dress you," said Miss Perkins, and the children were too awed to tell that they always buttoned each other's clothes and laced their own shoes. "Come," she said, holding up a ruffled gingham dress

and some little white skirts; but Harry held back.

"Them ain't mine," he stammered.

"Oh, well, it doesn't make any difference for to-day. Maybe I won't get them just right, but that doesn't matter," said the voice that always frightened the children, because it seemed to come clear from Miss Perkins' shoes.

Presently Harry, with his curls combed and a white apron over the gingham dress was eating breakfast with the rest, and they were all talking in whispers. "It's on account of these curls," said Harry, with tears in his eyes. "If mamma would only have them cut off, nobody would call me a little girl."

"Never mind," said Maud, trying to comfort her brother. "We'll play in the orchard all day, and nobody will see you."

Miss Perkins wondered why the children were so quiet, and only said, "Yes, ma'am," and "No, ma'am," to everything she said. They usually were so jolly and full of play, but to-day they played quietly in the orchard. Some boys and girls came to see them, but Miss Perkins could not find them when she looked everywhere, and the visitors had to leave without seeing the Marvin children. How surprised the good lady would have been if she could have peeped behind the big brush pile, where four little people crouched, with poor Harry almost smothered in the middle.

"And were they good children?" asked mamma when she came back that evening.

"Yes, indeed," said Miss Perkins heartily. "I would have thought they were sick they were so quiet, but they ate their dinner and supper all right, so I suppose they were only homesick for you and Mr. Marvin."

"Why, Harry, what are you doing with Maud's dress on?" cried Mrs. Marvin in astonishment, catching sight of her son shrinking behind the twins.

"Oh, mamma, please tell her I ain't a girl," sobbed Harry, running to hide his face in his mother's lap. "And can't I have these curls cut off?"

"The first thing in the morning you shall go to the barber's," said papa firmly. "I have been thinking of it for some time, but mamma thought they looked so cunning. Don't cry, dear."

Miss Perkins looked as if she wanted very much to laugh, but she only said, in her big tones, "Why, sonny, why didn't you tell me?"

### AN ORPHAN BOY

A poor orphan boy who was sick started to walk to a distant place to attend school, and after dragging his weary body along all day, he stopped late in the day and asked to be allowed to spend the night at an elegant residence he chanced to come to, when a well-dressed, stern man met him at the door and demanded of him "what he wanted?"

He said, "Please, sir, I want to stay all night?"

"You are running away from home," said the man.

"I have no home," said the little boy.

"Where are your father and mother?" inquired the man.

"Dead," was the boy's reply.

"Where are you going?" he was next asked.

He replied, "I'm going away to attend school."

"No," said the man, "you can't stay; you're a little tramp; you are running away."

The little fellow trudged on, and after awhile he came to another house and asked to be allowed to stay, and the owner of the house told him he could not, and with sadness he was turned away into the growing darkness when the wife of the man looked out from a window up stairs, and saw the little sick boy and asked her husband who it was that wanted to spend the night. He said, "It's a little tramp," and her kind heart went out toward the poor child, and she begged her husband to call him in. She gave him a good supper and warm bed, and what was, perhaps, better than either, kind words, and the next morning prepared an ample and delicate luncheon and gave it to him, and bade him good-by, invoking God's blessings on him. She saw him no more.

He attended school till he graduated, and afterwards became an eminent lawyer. The man at whose house he stayed died, and the man who turned him away from his house was made administrator for his estate. He fraudulently took the property that belonged to the widow and turned her out of her home. She went to the city to seek legal advice, and some one directed her to a young lawyer, who, with great ability, exposed the dishonesty of the man, secured possession of the property for the distressed widow, and in grateful acknowledgement she asked him what she owed him for his great services. He said that she owed him nothing, and when she insisted that she owed him everything, he asked her if she remembered a little orphan boy coming to her house years ago on his way to school, and when he was about to fail to be admitted, she spoke from upstairs and begged that he be allowed to stay. She remembered it well. "Well, I am that little boy. It gives me great pleasure to serve you now, that you need a friend." That little boy was Alexander H. Stevens.

"Be mindful to entertain strangers, for some have thereby entertained angels unawares."

#### Some English Names.

Many who have struggled hopelessly with the pronunciation of English proper names will be glad of this list, which deals phonetically with a few of the most difficult cases:

Talbot is pronounced Tolbut.  
Thames is pronounced Tems.  
Bulwer is pronounced Buller.  
Cowper is pronounced Cooper.  
Holburn is pronounced Hobun.  
Wemyss is pronounced Weems.  
Knolleys is pronounced Knowles.  
Cockburn is pronounced Coburn.  
Brougham is pronounced Broom.  
Norwich is pronounced Norridge.  
St. Leger is pronounced Sellinger.  
Hawarden is pronounced Harden.  
Colquhoun is pronounced Cohoon.  
Circencester is pronounced Siasister.  
Grosvenor is pronounced Grovenor.

We should allow no day to pass without performing some deed to bless another.



## CHAPTER XVIII.

Joseph Makes Himself Strange.

**D**UNCAN McLEOD'S course of action, while his men of the Annie Laurie mine were scattered like sheep over the mountains, and while the mine itself was being run for dividends only, will shortly appear. In this chapter we are concerned to inquire in what temper he met this second great crisis of his life, which was also his first outward defeat. This will be best suggested by the following paragraphs from a letter to his mother, written at once on his return from the public service in the canon. Janet McLeod treasures it still, with the tear stains on every page, telling their sorrowful but heroic story.

After reciting the events already familiar to us, and describing—this page is hardly legible—the meeting he has just dismissed, he goes on:

"You will not hear from me again, my mother, for a long time. First of my heart; then of my plan.

"My heart is broken. What I have now set down were enough to break it. I never had a brother; but, if brother love is greater than that I bear our men, it must be a perilous thing to carry about in one's breast. I have wrought for them. I have watched them let in the light. I have seen them open the door to Him that stands knocking. I would die for any one of them. Then, with one wanton, cruel stroke, we are thrust apart, and they are scattered abroad. I could not speak in the canon. I took their pledges; gave them a watchword; announced a hymn; asked Wilkinson to the front; shook hands with him good-bye for them all; prayed a few short sentences, and fled from them up the steep canon-side.

"But Kathleen has done it. The sair hurt at her hand disclosed to me the Elder Brother, and so made all men ma ain brithers. 'Is the hurt beginning to heal?'—you will be asking. On the contrary, it was never so deep. Its depth renders even this parting almost a light thing.

"Am I, then, unduly cast down? No, my mother. I could not have the memory of her face with me, as it always is, and be cast down. I never was so brave, had such courage, had such faith, in my life. Even this Nero's act of a captain of finance will be reversed. The Annie Laurie mine will be a glory to Christ yet. I saw Kathleen in my dreams last night, and I saw the Saviour. I know not which seemed to me sweeter, for his grace clothed her like the light. Then it was that I understood that the imperial edict of the captain of finance would yet be reversed.

"So, my mother, I am valiant, and strong, and glad; 'cast down, but not destroyed,' as the apostle said.

"As for my plan; I am about to dis-

appear. I shall bear another name. My nearest, not even you, my mother, will know where I am. Did not Joseph make himself strange to his brethren? Spake he not roughly unto them? Did he not these things against their tyrannous envy and hate? Were they not thankful, afterward that he had deemed it wise so to bear himself? Similarly, if God will be with me in this way that I go—and I feel in my soul that he will—I shall yet defeat the envy and hate even of a captain of finance; and, my mother, not in wrath or vengeance, but, as with Joseph and his brethren, for his own good, in money, and in every other respect.

"What explanation will you give when you are asked about me? Simply say that Duncan was sore worn at the Annie Laurie mine; that he needed to be free from business altogether, even that by telegraph, and therefore withheld his address; that he pined to look again on the Southern Cross; that he will write, and will be back again, after a time; and that you are quite at ease that it should be so, for his sake. All these items, unless the last, are strictly true. You will make the last true, my mother?

"If any harm come to me, even were it death, you will get a cablegram instantly, for I shall have arranged against all contingencies, in ways that cannot miscarry. No news will therefore be good news.

"But what if harm shall come to my mother? Ah, that is the hard thing! But I have faith that such will not befall.

"Good-bye, my mother. Love for my men of the Annie Laurie were motive enough for that which I am now undertaking; but, believe me, it is chiefly for the love of the Lord Jesus, and of Kathleen, and of you, that I do it."

Waiting until his plan can consecutively unfold itself before us, it requires only to be noted here that Janet and Duncan McLeod were so at one, that her confidence in him and in God was so complete, and, especially, that she had so vicariously entered into his anguish about Kathleen—that, notwithstanding the terrible strain upon her of his silence, and of her uncertainty where he might be, she made true that which Duncan requested, and was "quite at ease that it should be so, for his sake." They, be it added, are right, who reject certain artificial interpretations of the "vicarious sacrifice" of Jesus. Janet and Duncan both did that. But, be it further added—a truth which experience had profoundly taught them—that no adequate love can exist, least of all that of the Lord Jesus Christ, without "vicarious sacrifice" in its true and eternal sense.

But even Duncan's letter to his mother does not so perfectly reveal his temper

under his terrible defeat, as does the following incident:

Registered, some months later, at Melbourne, as Thomas Bennett; in outward appearance a portly English gentleman, with heavy side whiskers; and never for one moment suspecting that Kathleen Gordon is elsewhere than in Great Britain—Duncan unavoidably overhears, at his first meal after landing, this conversation across a dining-table of the chief hotel in Australia:

"She's a wonder!"

"Isn't she?"

"First woman speaker I ever heard that completely commanded me."

"And they say that, with all her splendor of moral purpose, she is very simple and winsome."

"Perfectly charming. Was the light of the government ball last night. Wins the admiration and confidence of everybody. Has smashed a dozen hearts—people on the top wave, too—since she came, and does not even surmise it. It will be a brave man that asks her hand. Beg pardon for such talk; spoken, however, in no trifling spirit, but to show what she is. Daughter of a multi-millionaire, and loves the people of the slums best! Is it not like Jesus and the fishermen? Don't fail to hear her last address at the opera house to-night. She sails for home to-morrow morning."

Duncan has landed in the late afternoon. It is now seven o'clock. The men talking have gone, without mentioning a name. He knows not to whom they refer, and dares not make inquiry, or even look into a newspaper, lest he betray himself. He shoves away his plate untouched. He hastily dresses. He is at the opera house at seven-thirty. Already it is three-quarters full, but he secures a seat that perfectly commands the stage, though purposely one a little sheltered from view. At seven forty-five there is not a vacant sitting; at eight there is no standing room.

The governor-general brings her in. The applause is deafening. She bows acknowledgment and takes her seat modestly, yet with perfect composure. The simple, manly, felicitous words of the governor-general, in introducing her, are said, and she rises to speak. It is Kathleen!

She is tall and fair, has a certain dignity that is almost stately, and yet is lithe and swift and graceful in movement, like a girl. Her face reminds you of the Murillo of our fourth chapter. Her eyes hold you like stars in a June night. When she speaks, Duncan divines, from the quality of her voice, that her experience has paralleled his. Tenderness, gentleness, a great, deep, suffering heart, appeared to him to be behind the words.

She begins in low tones, but is perfectly heard throughout the great auditorium. Her diction, mainly Anglo-Sax-



on, is exquisite; her modulation, perfect; her hold on the audience, from her first syllable, absolute. Her story of the rise and progress of the social settlement movement in Great Britain and America is clear, graphic, full of illustration, and so moving that tears, at times, stream down many faces. Occasional touches of humor, too, and even of mirth, cause ripples of subdued laughter to play over the audience. She speaks of Hull House, and even of John Hope's beloved Prospect Union, as if she had visited them both. Then, as she draws to the close, occur these words:

"Men and women of Australia, duty forbade my accepting the kind invitation to come to you. It arrived, however, at a crisis in my life, steadied me to go forward, and I thank you for it. It has, I regret to say, taken me fifteen months to fulfil my promise, then made, of a brief visit to you. I hardly ought to have come at all, such is the pressure at home; but, sailing as I do to-morrow morning, I shall go back stronger for the work there, by reason of the touch I have had with this young commonwealth of yours, so full of inconceivable possibilities, so advanced along many good lines already, and so eager for yet fresh forward steps. May I illustrate, in closing, the spirit of enthusiasm and sacrifice which the sort of life I have been describing, evokes?"

Then Kathleen adduces example after example, American, English, Scottish. Crowning them is this:

"I know a young woman who had loved from a child. None knew it. She never expected that her love would seek her. Suddenly it did. It was glorious. It sought her gloriously. She was caught up, as the apostle said, into Paradise." Here Kathleen's face shines like the sun. "Then," she goes on, "not for social settlement work—for there are many eager to enter that—but because she had opportunity, as she thought, to modify those deplorable conditions which render social settlements necessary, that young woman said, Nay, to the dearest longing of her life. I am not saying that she acted rightly, and would not have you so interpret me. It is not casuistry that we are thinking of to-night, but a far larger thing, namely, willingness for utmost sacrifice in a great cause. Whether rightly or wrongly, then—and I know several parallel cases—she made the costliest sacrifice that it is possible for a woman to make in order to be true to this great exigency of our time.

"O men, O women, of Australia, while your commonwealth is yet young, defend, I pray you, those industrial-economic conditions for which such sacrifices as these can only partly make amends in countries hoary with age when yours began. May God, in his great mercy, grant such grace to Australia!"

She closes. The applause, deafening and long-continued, turns into "God Save the Queen!"—sung by three thousand voices profoundly moved. Then this fair creature, her face like that of St. Cecilia listening to the angel, is surrounded by an enthusiastic throng, and Duncan faces once more the Hill Difficulty.

For deep has called unto deep. The anguish in that woman's heart, transmuted into cheer, enthusiasm and love for the suffering ones of earth, Duncan knows, more plainly than if she had put

it into words, and only as one can know who has experienced the same. Had he not been a man of highest principle, Kathleen had not sailed for Liverpool the next morning, without first saying to him, face to face, whether or not her decision seemed to her to have been the true one. On the contrary, amid that mighty assembly, taking one last, hungering look at that queenly form and transfigured face, he turned on his heel, left the hall, went to his room, and did not leave it again until Kathleen was far out at sea.

Two considerations, perceived with absolute clearness, and as mandatory over him as if Kathleen had herself enjoined them, decided him upon this course. The first consideration was the same as that which deterred Jesus from making stones into bread. The second was—Patrick Sullivan and Jamie McDuff and George Wilkinson and the rest, his sheep in the wilderness, whom he must first gather into one fold.

(Continued.)

#### PASTORAL HELPERS' CONFERENCE AT THE ST. LOUIS CONVENTION.

On Tuesday, at 1 o'clock, during the St. Louis convention, a meeting of the Pastoral Helpers' Association, formed last year at Detroit, was held with about two hundred in attendance. Prof. Lockhart of Drake University spoke upon the plans and prospects of the School for Christian Workers, now a part of Drake University, the School of Pastoral Helpers in Cincinnati having been moved there last January. The course of the school has been extended to two years and its purposes enlarged to prepare workers for the mission field, ministers' wives, S. S. teachers, as well as helpers. About sixty took work last year in all branches. C. A. Young of Chicago spoke upon the helper from the standpoint of the pew; Mrs. Jessie Brown Pounds from the point of view of the minister's wife. Other brief addresses were made by President Haggard of Drake, A. C. Gray and A. M. Harvut.

Mrs. N. H. McCorkle, assistant in the Jackson Boulevard Church, Chicago, was re-elected president, and Mary A. Johnson, Warren, O., secretary and treasurer. The publication of two tracts upon the work by well-known ministers was ordered by the association. Ministers desiring helpers or helpers desiring positions, please write the president or secretary. If there are helpers whose names are not enrolled in the association, the officers urge them to send the name to Miss Johnson.

#### Notes.

Miss Ella Lewis, who some months ago began work as assistant of Bro. J. M. Van Horn at Worcester, Mass., read a paper at the New England convention that was highly commended.

Miss Carrie Allen of Bridgeport, Conn., a graduate of the School of Pastoral Helpers in the class of 1902, has received a call from the church at Uhrichsville, O., since the St. Louis convention.

MARY A. JOHNSON, Sec'y,  
315 Porter Ave., Warren, O.

Among the friends who have honored us by calling the last week at the Christian Century offices are F. M. Rains of Cincinnati, Frank G. Longdon and son of Deland, Fla., O. F. Jordan, Dixon, Ill., Mrs. Martha Sharp, near Winchester, Ind., the mother of C. J. Sharp, Hammond, Ind.

#### RALLY DAY.

##### Boys' and Girls' Rally Day for America.

All indications point to the greatest Boys' and Girls' Rally Day in our history. More exercises have been ordered, more boxes have been sent out than ever before. More enthusiastic letters have been received about this day.

We come now with only a final word of exhortation: See that the work of preparation is crowned with a successful day of service.

1. Advertise. Advertise the day—announce it with enthusiasm. Write of it for the local papers. Let the people know that you are going to have a great day and then let the service be equal to the promise.

2. Make it a Thanksgiving service. Decorate the house with fruits and flowers. Tell what God has done for this good land and appeal to the gratitude of the people to help God win and hold this home land for righteousness.

3. Make it a Decision day. Appeal to the larger scholars and urge them to give themselves to Christ and let all hearts rejoice to see these little ones offering their young lives to him.

If our home land is to be won and held for righteousness, we must win and hold our children; give me the children and I will soon have the land. Rally Day is the only day in the entire year when this patriotic service is placed upon the minds and hearts of our children.

Let us go forward in the spirit of prayer into the joyful celebration of Boys' and Girls' Rally Day for America the Lord's day before Thanksgiving.

Benjamin L. Smith,  
Cor. Sec. A. C. M. S., Y. M. C. A. Bldg.,  
Cincinnati, O.

#### TEMPERANCE SUNDAY.

##### A Timely Suggestion—Use Abraham Lincoln's Pledge.

One summer afternoon in 1846 Abraham Lincoln made a temperance speech at the "South Fork School House," sixteen miles from Springfield, Ill. He urged total abstinence, and invited the people to sign a pledge which he had written and had signed himself. That pledge has been discovered and revived and is used in the Gospel Temperance department of the Anti-Saloon League. More than 200,000 have signed it since the Lincoln Legion was launched at Oberlin on Oct. 21st, 1903.

"Love, sacrifice, service." The pledge of the Lincoln Legion, Abstinence department of the Anti-Saloon League. I hereby enroll with the Lincoln Legion, and promise, with God's help, to keep the following pledge, written, signed and advocated by Abraham Lincoln:

"Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

It is suggested that on the World's Temperance Sunday, November 27th, Abraham Lincoln's pledge be presented at your church service or Sunday school or Young People's society, or better still, in all of them. Write at once, with a stamp, for free sample of "Lincoln's Pledge," to Rev. Howard H. Russell, 110 East 125th street, New York city.

When the purse gets crowded, charity is the first thing to drop out.



## NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or to the general religious field. The volume for next week, "The Yoke," by Elizabeth Miller.

Frank G. Tyrrell is assisting C. H. Mattox of Clarion, Iowa, in a meeting till Nov. 17th. There is good prospect of its becoming a union meeting.

The Pacific Christian changes its address from Oakland, California, to the Flood Bldg., San Francisco, California.

Sumner T. Martin, Bellaire, O., has accepted a call to become evangelist for southern California, to begin Dec. 1.

The church at Harrisonville, Mo., Geo. E. Prewitt, minister, has just completed a fine granite walk around its corner.

Oliver Brothers have just closed a successful meeting at Lincoln, Kan. They are strong men who stand for pure living and the Book.

We have received the program of the annual convention of the Southwest district S. S. Association of Nebraska, which was held October 30th at Red Cloud.

William Oeschger of Vincennes, Ind., gave a strong temperance address on Sunday, October 23d, on the subject, "A Century of Drink Reform in the United States."

Guy L. Zerby, Oskaloosa, Iowa, spent Oct. 30 with the Kirksville, Iowa, church. Being 17 years of age and appreciating his sermons, they gave him a call for half time.

N. Ferd. Engle, minister at Lincoln, Kan., after spending several weeks with his parents while sick, has again taken up his work and is planning for a continued campaign.

Some business Christian man can find employment in a nice pleasant field in Iowa at \$600 salary, by addressing P. O. box 502, Winterset, Iowa. None but good preachers need apply.

Union Avenue church, St. Louis, will soon be in their fine new chapel, which contains one of the best Sunday school rooms on the continent, and is superior in all its appointments.

Buffalo, N. Y., Oct. 31, '04.—Two persons made the good confession yesterday. The Richmond Avenue church, B. S. Ferrall, pastor, is in a revival, with S. M. Martin as chief speaker.

The Church of Christ at Lincoln has a faithful band who are not ashamed of Christ and who know that the gospel is the power of God unto salvation. They are rallying souls for Prince Immanuel.

The St. Louis churches are considering the advisability of simultaneous evangelistic meetings this winter. This is one of the few large cities where our members ought to double by 1909, without herculean effort.

W. F. Richardson of Kansas City is preaching in the Central church meeting in Lexington, Ky., and spiritually feeding the church as well as warming and nourishing those who are not Christians. The prospects are good.

The church at Kenton, Ohio, has employed W. H. Pinkerton, evangelist, of Paducah, Ky., and Percy M. Kendall, singer, of Columbus, Ind., to assist the pastor, C. C. Rowlinson, in a meeting during the month of January next.

The First Church of Christ at Sebring, O., recently gave a reception to their new pastor and wife, Mr. and Mrs. Charles E. Taylor. Bro. Taylor organized and was pastor for several years of the Grant st., now known as the North End Christian church, Omaha, Neb.

C. A. Lockhart changes his address from 5659 Drexel avenue, Chicago, to Arrowsmith, Ill., where he is serving the church while prosecuting his studies in Chicago University. He expects Bro. L. L. Carpenter to dedicate a beautiful \$7,000 church building within a few weeks.

The following lines from Brother G. P. Coler of Ann Arbor, Mich., in a personal letter are too good to keep: "I never before have been so encouraged with the Bible Chair work and with outlook for church here. Last year we raised nearly \$2,400 for all purposes as a congregation."

During the month of October the Foreign Society's receipts amounted to \$4,052.97, a gain over the corresponding month of 1903 of \$2,204.87. This is a good way to start on a new missionary year. Not less than a quarter of a million dollars this year should satisfy us for the world-wide missions.

At the dedication of the First church tabernacle in Omaha by F. M. Rains \$4,600 was raised, \$2,600 more than was necessary to pay for the building, making \$7,100 this church has raised besides current expenses since the first of last June. S. D. Dutcher took charge June 5. Since then fifty have been added to the membership.

We have received a handsome pamphlet issued under the auspices of the Irving Park Christian church, announcing a series of musical events in their second annual musical course. These concerts, judging by the program for Thursday evening, December 8th, are of a high order of merit and well worthy of patronage.

H. E. Stevens, Van Wert, O., has had a delightful vacation of a week in Lexington, Ky., and three weeks with his home people in Indiana. While in the latter state he preached for his home church and was greeted with a full house. On his return to Van Wert he was surprised and presented with many useful articles.

Clavis Yenell of Shelbyville, Mo., was called recently to Lorraine, Ill., to conduct the funeral of a Mrs. Keece, a Baptist lady of nearly 100 years. In his absence his appointment at Shamrock, Mo., was filled by W. S. Cash of Bowling Green, Mo., to the great satisfaction of all. Bro. Cash is a Lexington boy, a worthy young preacher who should have all his time employed.

The Hyde Park Protective Association of Chicago have contended for the past eight years that the Park Commissioners ought to have the right to protect against the granting of dram shop licenses (on property abutting the park) in Hyde Park Local Option Territory. The Supreme Court decides that question squarely. This decision will certainly be encouraging to our readers.

Thomas Matters of Harvard has offered the Benevolent Association \$5,000 to be used in establishing an orphanage at Harvard, and it is very probable that such an institution will be located there. Nebraskans at the convention bring back good reports of the work of this society. The society has worked very quietly but very earnestly and efficiently and has raised \$77,000 during the past year to maintain its institutions.

It is none too soon to plan for San Francisco, August 17-24, 1905. We ought to go there 10,000 strong. But if we are to have a great convention we must do a year's hard work, and finish it in ten months! All at it and always at it!

Iowa is working for \$10,000 and 10,000 additions. Success to B. S. Denny and his cohorts!

The new church building at Forrest, Ill., is almost completed. Of the five churches of the town it is considered to be the best. It is a monument to the zeal and devotion of the disciples of Forrest and the energy of their young minister, Rochester Irwin, of Saunemin, Ill., who preaches for them each Lord's day afternoon. This is the second church built under the ministry of Bro. Irwin during the year. The first, that of Saunemin, which was dedicated Sept. 11th, at which time the entire indebtedness on both church and parsonage was provided for. Every department of the work at both places is prospering.

I desire to recommend to the entire brotherhood, Prof. L. M. Evilsizer, now of Carthage, Ill., who is available to any church or evangelist desiring a first class singer or teacher. He is most proficient in his work, and knows all of the intricacies connected with voice culture, sight reading, harmony, or any phase of the subject of vocal music. As a leader of chorus classes he is fine, and as a solo singer, he has few, if any, superiors, and is a most pleasant Christian gentleman. Mrs. Evilsizer is a very fine singer also, and is his accompanist. He has taught some of the best singers in the field today. Write him for terms. W. H. Willard, pastor, La Harpe, Ill.

At Throopville, N. Y., a splendid young man recently confessed Christ at the evening service and was later baptized into Christ at the neighboring river. On Lord's day morning the pastor preached a prohibition sermon, at the close of which the Sunday school superintendent announced himself as a convert to the party so ably led by our own Oliver A. Stewart and Dr. Swallow. He has been for years a prominent Republican. Another member moved a resolution approving the sentiments of the sermon, which was carried on a standing vote. He afterwards offered the use of a public hall which he controls for the repetition of the address at a mass meeting to be held the night before election.

### CHRISTIAN ENDEAVOR.

(Continued from page 1016.)

true, though we fail to recognize it oftentimes. Vast numbers of members of the church are indifferent and doing nothing simply because they do not realize that upon what they are and upon what they do rest the real results of all struggles for truth and righteousness.

#### "The Best Gifts."

The best gifts are not the kind that cause folks to wonder and admire and praise. Speaking with tongues, prophesying, interpreting difficult Scriptures, deciphering hieroglyphics, even the giving of munificent sums of money are not the chief things. The Thirteenth Chapter of First Corinthians is the revelation of the heart of love. And the first thing said about love is that it "suffers long and is kind"; that is charity is shown in patient endurance and in the humble, old-fashioned grace of kindness. All real, lasting friendship, fellowship, rests upon the everyday civilities, courtesies. Forbearance, self-restraint, sympathy, good will, confidence, hopefulness, love—the kind that lasts—lie at the foundation of all best things—are, indeed, themselves the best things. For now abideth faith, hope, love, these three; but the greatest of these is love. These things are the greatest because they are abiding and eternal. Upon these let us rest, together let us enjoy the fellowship of all the good.

# EVANGELISTIC NOTES

O. P. Wright, Shelbyville, Ill., has just closed a meeting of three weeks at Henton, with 22 additions.

One confession and baptism at the regular appointment of Jno. G. M. Sutenberger at Bonne Terre, Mo., Oct. 23.

Bernard P. Smith, Columbus Avenue church, Rochester, N. Y., has had about twenty additions within the last six weeks.

The work in St. Louis, Mo., is prospering. There were 10 accessions to the Fourth church in October, nine of them by primary obedience. This last fact speaks well for E. T. McFarland.

We learn from Austin Hunter, Indianapolis, Ind., that eleven were added at North Park church during October. There were 114 men in the business men's Bible class on Oct. 30.

Granville Snell, Shawnee, Okla., has had three additions recently, making 48 since March 1st. On Nov. 14 they will begin an exchange meeting, with Vertes Williams as evangelist.

Daniel Geo. Cole, Oskaloosa, Ia., at his preaching point, South English, Ia., Oct. 30, had a deaf and dumb person to accept the Savior. The confession was made by means of writing on paper.

At Albia, Ia., W. J. Hastie, pastor, Hamilton and Wilkinson, evangelists, commenced a meeting one week before Nov. 1, when thirteen accessions were secured. They have crowded houses nightly.

Miss Mattie L. Smalley of Eureka, Ill., has just given our National Benevolent Association \$100 on the Annuity Plan. Geo. L. Snively, St. Louis, will explain the Annuity Plan and the work of the association to all inquirers.

Splendid opening in good town for experienced man in harness and saddle business. No opposition, and the man retiring has built up a large trade. Member of the Christian church preferred. Write Louis S. Cupp, pastor, Platte City, Mo.

Chas. E. McVay, singing Evangelist, is in a meeting at Weatherford, Okla., with J. V. Updike. It is a great inspiration to be with Bro. V. in a meeting. His next engagement is with the J. Ira Jones, Burlington, Kansas. His time for spring meetings is not all taken up. His permanent address is Benkelman, Neb.

The evangelistic meeting at the Central Christian church, Houston, Tex., is conducted by the pastor and the music is under the leadership of Miss Lucille Park of Omaha, Neb., and is proving an attractive and helpful feature of the services. A large chorus is in attendance and rendering spirited songs. Miss Park is an experienced soloist and her singing is much enjoyed and appreciated. A special feature of these meetings is a question box, in which any one is invited to place any question pertaining to any religious subjects which he may desire answered, and it will receive a prompt answer from the pulpit.

**WANTED**—Men of character, well dressed; high grade proposition; profitable; permanent; commercial lecture furnished. Ott Schools of Expression, Monroe and Francisco Sts., Chicago.

## MISSOURI MISSION NOTES

T. A. Abbott.

It has never seemed to us as though so much depended upon any state collection before as does upon the one which begins next Sunday. We have been so very anxious to make this year the best of all, to do more real actual work in planting and fostering the work of Christ in Missouri than ever before, the plans have been made, the forces are ready, we await only the action of the churches during the month of November. We are hoping and praying that the word which will come to us will be the call of this great brotherhood to a greatly enlarged service in the cause we love.

Let it be understood that the offering begins the first Lord's day in next month, next Sunday, but if it is not eminently satisfactory at the first effort, don't stop, make a house to house canvass, make it an individual matter, get a contribution from every member of the church. No church in Missouri has performed its duty until it has not only taken the offering, but has taken the very largest one it is possible to raise.

Great things depend on the leaders of the congregation. It is absolutely impossible for us to get a great offering for state work or any other interest of the church with an indifferent preacher in charge; it may not always be possible for a wide-awake, fully enlisted minister to win in the face of an indifferent eldership and congregation. Some few such cases are found, but certainly with the indifferent preacher in charge we always fail. No preacher has a right to be in charge of a congregation in any state who is not loyal to every effort to win that state for Christ. He is not only disloyal to the church, but disloyal to Jesus, who has set us the task of winning this entire world to himself.

It seems to us we have done all that we possibly can. Our papers have given large space to this interest, which we fully appreciate. Letters have been written to churches and to preachers, and all has been done in the spirit of prayer before God. It is now up to the churches. The next move is theirs. Cheering words may come from many quarters of the state that give us the largest hope that our confidence in this great brotherhood is not misplaced. Let the whole church join together in prayer for this great work of God.

## IOWA STATE NEWS

### The Greatest Need of Iowa Missions.

B. S. Denny.

The name "Iowa" in the Indian language means "beautiful country." It certainly is one of the fairest jewels in "Columbia's crown." Ninety-nine per cent of her soil is arable. The land is well drained, good water is abundant everywhere and it is one of the healthiest places in the world. The population is largely made up of people from northern Illinois, Indiana, Ohio and the New England states, and they are among the most intelligent and enterprising people to be found anywhere. These people know but little or nothing of the New Testament church as presented by our brethren. Fifteen counties that are rated as being among the best in the state have no church of our brethren. Thirty-three county seats and 104 towns, with a population of 1,000 or more, have no church of

our people. These towns present to us rich harvests in fields hitherto untouched by our Plea. In addition to the new fields that await the sickles we have about 100 weak churches, many of which are in promising fields, that are suffering for work that can only be done by the aid of our state missionary society.

Again, among the many thousand Germans in the state we have not one church, neither have we one among the Swedes, Norwegians or Danes.

Our brethren need to know of the great door of opportunity that is before us and to feel that our God will hold us to account if we fail in the discharge of our duty. If new territory is to be entered or weak congregations strengthened, it must largely be done through the agencies of the Iowa Christian Convention.

We need a missionary conscience that will not permit a preacher to let a year pass without pressing the claims of state missions upon his people, a conscience that will place every church in the state, no matter how small, in the list of contributing churches, a conscience that will see to it that the offering for state missions is made second to no other missionary enterprise. Then, and not until then, will state missions be brought up to where it belongs. This year is our Iowa jubilee year and we hope to double our missionary work of the I. C. C.

### Facts About Iowa and the I. C. C. Work.

Population of Iowa in 1900....	2,231,000
Number of members in the state (estimated).....	56,500
One member to every 40 of the population.	
Number of congregations in the state, including about 20 that are not active.....	485
Number of church buildings....	451
Number of pastorless churches, about .....	116
Churches with closed doors....	16
Number of preachers in the state .....	325
Number of ministers actively engaged in the ministry....	267
Our first state missionary society was organized in.....	1855
Churches organized by the I. C. C. now in existence.....	174
Men employed by the I. C. C. last year .....	36
Churches assisted by I. C. C. evangelists and missionaries last year .....	67
Number of persons baptized by I. C. C. evangelists and missionaries last year.....	785
Number of other additions by I. C. C. evangelists and missionaries last year.....	453
Total additions by I. C. C. forces	12,338
Money passed through I. C. C. treasury last year for I. C. C. work .....	\$ 5,251.73
Amount raised by missionaries on field for self-support.....	9,310.00
Amount paid in pastors' salary (estimated) .....	199,250.00
Amount paid on debts, new churches and parsonages (estimated) .....	142,800.00

Total amount raised for all purposes in Iowa last year..\$356,611.78

Our Jubilee convention will be held in Des Moines, June, 1905.

**Condition of the Work by Districts.**  
Northeast District—57 congregations, 55 houses, 16 pastorless, 2 without houses, 3 closed doors.

Northwest district—82 congregations,



# Dr Price's CREAM BAKING POWDER

Improves the flavor  
and adds to the health-  
fulness of the food.

77 houses, 5 without houses, 27 pastorless, 4 closed doors.

Central District—86 congregations, 77 church buildings, 9 closed houses, 3 closed doors, 11 pastorless.

Southeast District—145 congregations, 127 church buildings, 8 without houses, 38 pastorless, 4 closed doors.

Southwest District—105 congregations, 98 houses, 7 without houses, 2 closed doors, 24 pastorless.

Help the I. C. C. and you will help build up the broken walls and open the closed doors. The time for the offering is the first Sunday in November and every Sunday after that until the offering is taken.

## State-Wide Missions.

From the first it has been difficult for our brethren to unite in a plan of co-operative work that would obtain results worthy of a great people with a divine Plea. The fact that the narrowness of denominational ecclesiasticism literally drove our brethren to become a separate people has inclined us to the extreme of narrowing all organized work down to the local congregation.

Counties have been organized and, in some cases, accomplished good results, but the fact that the chief promoters were preachers and the success of the work depended upon the men behind it, the removal of the preacher to other fields of labor would too often permit the co-operative work to break down and all would be lost. Independent district organized work has again and again been

On another page of this issue of The Christian Century will be found an advertisement of "Successful Poultry Culture for Pleasure and Profit," by Clarence Ward. This little work promises to be valuable to the amateur for whom it is especially written. With his years of experience in poultry culture Mr. Ward is well qualified to write such a book. It is arranged in chapters, printed on heavy enameled book paper and well illustrated. Mr. Ward offers to send the book on ten days' approval free of charge for examination without expense except postage. This is certainly a very liberal offer, and we hope our readers interested in this line of work will take advantage of it.

attempted, but has been subject to the same weakness that breaks the county work down. These conditions have prevailed ever since we have been a people representing the cause of New Testament Christianity. Good results have obtained, but they have been trivial when compared with the great need and the possibility of our great Plea.

How we shall use our forces in co-operative work so as to bring about the best possible results to the local congregation, the county, district and state, and yet enjoy our divine right of freedom in Christ, is the great problem before us. The large number of pastorless churches is appalling. I presume that 20 per cent will not miss the mark far. That, together with the open doors in needy and unoccupied fields about us is sufficient evidence of the need of co-operative work. Bishop Galloway recently said, "The wonderful growth of Methodism has heretofore been a cavalry dash for new outposts. Those conquered fields must now be garrisoned."

If that is true of Methodism it is doubly true of the Disciples of Christ. If we are to hold our own and to move forward we must be active in county, district and state. Thus linked together we can the better keep alive the local congregation and move forward in the great work whereunto we are called. Independent district work and independent county co-operative organized work has been tested for many years and has not been satisfactory as a system. Let us organize our counties and organize them well, linking with it every congregation in the county. Link the county with the district, which should be well organized, and then link these all together in your state organization. A part of the state board of managers should be elected at the state convention and a part of them at the district conventions, thus giving each part of the state a representative on the board. The district should be auxiliary to the state and the county should be auxiliary to the district. Missionary work should be supervised jointly by the state and auxiliary boards, and it may be just as well to have all money pass through the one treasury.

Special local missionary work should be encouraged by the congregations and counties, but the linking together should not be broken. Thus united there can be no breaking down, because with your united strength a corresponding secretary can be employed who can devote his entire time to the co-operative work. We must work and work together or we will lose our place in the procession and fall short in the work our God would have us do.

Des Moines, Ia.

B. S. Denny.

## FIGS AND THISTLES FROM THE RAMS HORN.

If happiness were a sin some people would make the world brighter.

It takes bread from Heaven to give strength for the business on earth.

There is no communion with Christ where there is no sympathy with Him.

If you cannot see Christ in people, will you be able to find Him in Paradise?

When a man loves God he will think once in a while about the feelings of men.

The church that quarrels over the bricks takes a long time to build the house.

If a man has any selfishness in him it will come out when he sits next the window.

## AN OBJECT LESSON.

### In a Restaurant.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural, digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving the stomach a much needed rest and an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Flatterers are always great on reciprocity.

There always will be difficulties about the Bible if you grasp it by the blade instead of by the handle.

If Gideon had stopped to paint his pitchers the Lord would have been looking for another general.

Send 25 cents to the Investigation committee, publishers, Davenport, Iowa, for Prof. Watson's Illustrated book. Board covers. "Judgment: Christian Science Exposed." Containing extracts from books showing from where all the ideas of Christian science were originally copied, which Mother Eddy calls her own.

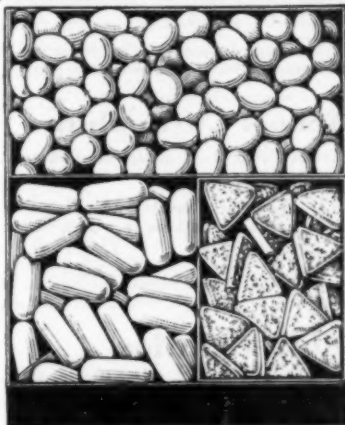


# A New Cure For The Kidneys,

**BLADDER, RHEUMATISM,**  
Bright's Disease, Dropsy, Gravel, Back-ache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

## 3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether men or women, a complete test course of their three new remedies that instantly relieve and quickly cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



### What The Free Package Contains.

One large course of *Formula A*.—Reconstructs the broken-up tissue, revitalizes the muscular fiber, revives the texture, removes obstructions that clog the process of eliminating waste matter, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.

One large course of *Formula B*.—Strains out of the blood and system uric acid and other kidney poison, the cause of Rheumatism. Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The Bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.

And a large course of *Formula C*.—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are instantly relieved. Is unfailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is the most exhaustive, thorough and complete treatment ever formulated for the cure of these destructive diseases. *There is not one sufferer in the whole world who can afford to leave these remedies untried.* Write to the **PAPE MEDICINE CO., 4 E. 4th St., Cincinnati, O.**, telling where to send them, and the complete test course of each of the *Formulas A, B and C*, will be forwarded by prepaid mail without one cent of expense to you.

Religion appeals to our natural consciousness of right. Even if the doctrines and duties of religion come to us as with authority, the authority must come from one who appears to us to have the right to command. The religion of Jesus Christ bases itself on both the right and the duty of personal decision.—Exchange.

### Juggernaut: Christian Science Exposed.

The advertisement of this book upon another page is the result of the Davenport investigation. The press of that city and neighborhood is eulogistic in praise of Prof. Watson's work in conducting the investigation before the ministerial association. The book charges Mrs. Eddy of plagiarism and that Eddyism is a travesty upon religion and a mercenary trust. Prof. Watson has signed a sworn statement before a notary public that all quotations and statements in his lecture and book are true.

Convention program of the Indiana Christian Sunday School Association, Elwood, Nov. 23-25. Thanksgiving rates on all railroads. The Elwood church will give all delegates bed and breakfast free. Other meals may be secured at delegate's own convenience.

#### November 23.

10 a. m. .... Meeting of State Board  
1:45 p. m. .... General Assembly  
Music in charge of Prof. W. E. M. Hackleman, Indianapolis.

Devotional. .... T. W. Grafton, Anderson  
Elwood's Open Hand. L. C. Howe, Elwood  
What We Came For. .... By Convention

2:30—Address, "The Sunday School, An Evangelistic Force" .....

..... W. W. Sniff, Rushville  
Enrollment, assignment, etc.

7:30—Song and Praise Service. ....  
..... Carl VanWinkle, Irvington

8:00—Address, "The Boy Problem"....  
..... W. A. Moore, Mexico, Mo.

(State S. S. Evangelist.)

#### November 24.

6:30—Sunrise Thanksgiving Service.

9:30—Devotional Bible Study. ....  
..... W. H. Newlin, Arcadia

10:00—Sectional Conference.

(a) Superintendents and Pastors, led by W. A. Moore.

(b) Teachers in Main School, led by G. W. Hemry, Tipton.

(c) Primary Teachers, led by Miss Beulah Buchanan, Indianapolis.

11:00—Annual Thanksgiving Sermon....  
..... Harry G. Hill, Indianapolis

2:30—General Conference, Sunday School  
Gunning—Rapid-fire questions with minute replies, led by Robt. M. Hopkins, Kentucky (State S. S. Evangelist).

3:30—Practical Demonstration of Primary Teaching .....

..... Miss Beulah Buchanan, Indianapolis

7:30—Song and Praise Service.

8:00—Address. L. E. Sellers, Terre Haute

#### November 25.

9:00—Devotional Bible Study. ....  
..... Harry G. Hill

9:30—Conference Hour.

(a) District Officers and General, led by T. J. Legg, Indianapolis (State S. S. Evangelist).

(b) Junior Teachers, led by Miss Beulah Buchanan.

10:30—"The Sunday School and the Adolescent" .....

..... Mrs. A. J. Clark, Indianapolis  
Discussion, led by R. L. Handley, South Bend.

1:30—Praise Service.

2:00—"The Men's Bible Class" .....

..... Austin Hunter, Indianapolis  
Discussion.

3:00—"Sunday School Extension" .....

..... Robt. M. Hopkins, Ky.  
Discussion, led by M. F. Rickoff, Ft. Wayne.

7:30—Song and Praise Service.

8:00—Address. E. B. Scofield, Indianapolis  
(Pres. State Association.)

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The devil is not extinguished by putting him down the throat.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

God can do more with an old crossbow than men can do with a new cannon.

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Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any suffering man or woman will send him their address he will, without any charge whatever direct them to the perfect cure he so successfully used. He is sure any interested person must greatly appreciate this free information which he is positive will result in their permanent restoration to vigorous health.

## C. W. B. M. DAY

**D** ECEMBER 4th should be religiously devoted to the Christian Woman's Board of Missions. These good women are doing a most excellent work, at home and abroad, missionary and educational. Every local society is a fountain of gracious influence, blessing not only its faithful members, but the church as a whole. What pastor is there who will not gladly bear witness to the Auxiliary C. W. B. M. as a leavening and spiritualizing agency?

In many places the auxiliary is small and feeble. It is sometimes overshadowed by the Ladies' Aid Society or some other organization. The women are modest, even timid. Every pastor and official board should hear the ringing apostolic command, "Help those women," and cheerfully clear the decks for them and their cause the first Lord's day of December. It will do the brethren good to co-operate with them; it will do the women good to be held responsible for the service.

Do not plead preoccupation. Do not suggest one obstacle after another, and then grudgingly give way. In most churches it will be wise to throw everything open to the C. W. B. M., and by careful preparation, thorough announcement, and cordial support, make it a red-letter day in the church's calendar.

### TO THE BROTHERHOOD AT LARGE and TO PREACHERS ESPECIALLY:

At the St. Louis convention our statistical secretary reported that we now have 11,162 church, with a total membership of 1,233,984. One of the very important departments of our general work is that of ministerial relief. Every Disciple in this great brotherhood ought to be deeply concerned for the welfare of the worthy fathers who fought the early battles of this restoration movement, and made possible our glorious present. But for their work, our great convention and our good reports would not have been; but for them, 95,000 converts would not have been baptized; but for them, that great communion service would not have been held. Well, this is the way it stands: Of the 11,162 churches only about 260 made contribution to the cause of ministerial relief last year; 32 Endeavor societies made their offerings. Of the 1,233,984 members, only about 200 made contribution to this work, other than those who made their offerings through these churches and Endeavor societies. Only about one congregation in forty remembered its indebtedness to these fathers, now aged and helpless. Brethren, I would not complain or find fault, I would only stir up your pure minds by way of remembrance. We cannot afford to be thus unmindful. We do ourselves as well as the old preachers an injustice. I have every confidence in you, brethren, and I am satisfied if your attention is called to this matter, and you give it one serious thought, you will give it your liberal support.

Now, the third Lord's day in December is the one day of the whole year for the churches to give careful and prayerful attention to this work. I beg you, brother preacher, do not neglect this matter. Preach a sermon on the relation of the present to the past; show how the work of the fathers made possible the present; how they sacrificed and received little or nothing for their labor; and how of

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necessity some of them, worthy as they are, must come to want; make it clear that their salaries are unpaid and that this payment rests on us; that if we do nothing else, we ought to do this. Tell your people these things, give them an opportunity, and be assured they will support this work. If, however, the time indicated is not convenient, then some other time ought to be, only do not let other duties crowd this one out of the catalogue of your good deeds. We must fight the battles of this warfare, make conquests into the enemy's country, yea, take the world for Christ, but we must not forget the wounded, suffering, dying, on the battlefield. The Lord bless us, and help us, a great and mighty people, that we sin not through neglect or indifference.

Send your church offerings, your Endeavor offerings, your individual offerings. Address all communications and make all

money payable to Board of Ministerial Relief, 120 E. Market street, Indianapolis, Indiana.

A. L. Orcutt, President.

Note.—It is with feelings of deep regret and a sense of great loss that we announce the retirement of Howard Cale from the presidency of this board. For nine years, since the organization of the board, with great sacrifice to himself, Bro. Cale has honestly and honorably filled this place, and with entire satisfaction of those associated with him in the work.  
A. L. O.

It's a queer kind of humility that leads a man to hide his light when the lost are seeking it.—Ram's Horn.

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### First Christian Church, Riverside, Cal., Dedicated.

The new house of worship of the First Christian church was dedicated Sunday, October 16th. Chas. C. Chapman of Fullerton, president of the Southern California Christian Missionary Society, preached at the morning service, taking for his text Matt. 16:18, and his sermon was a strong one. At the close of his address Bro. Chapman made a stirring, dignified appeal for funds, with the result that the amount of \$2,700 was raised. The amounts secured at the other services of the day made the total \$3,121, reducing the debt to a point where it will not be burdensome.

A union service for communion and fraternal greetings was held in the afternoon, when J. I. West, R. P. Shepherd, J. S. Hawkins, H. E. Wilhite and a number of ministers of the city were present and took part. The evening sermon was preached by R. P. Shepherd of Pomona, and was a splendid address on "The Building Not Made With Hands." A delegation of 145 from Pomona and one of thirty-three from Ontario, came over on a special train, and there were visitors from several other towns.

The present site of the church is three blocks closer in, and in every way superior to the old location. The expense incurred this year in procuring this lot, removing the old church building to it and rebuilding has been \$14,000. A fair valuation of the property is \$20,000 as it now stands.

The church here was constituted in 1885, and its first house was a small house purchased from the Congregationalists. In 1891 this house was put in the rear for a lecture room and a new auditorium was erected, making a building 42x66 feet. But during the last three years that house was inadequate to the needs of the rapidly growing congregation and the present modern structure comes to supply the need. The membership number 360. The present minister assumed his duties Nov. 1, 1901.

Geo. Ringo, Pastor.

People who are on the make always unmake themselves.

### Cancer of the Breast—How Mrs. Elizabeth Worley's Life Was Saved.

Warnock, O., April 28, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.  
Dear Doctors—I will write you again to let you know how I am. I am well and doing my own work. There is no sign of the cancer coming back. You have cured me of a cancer that four other cancer doctors told me I never could be cured of. May God bless you in your good work. If I never meet you again in this earth I hope to meet you in heaven.

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## A Remedy For EPILEPSY

Out of deep sympathy for those sufferers who are suffering with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire.

REV. E. R. IRMSCHER, City Missionary and Editor of "Our Visitor," 643 Olive St., St. Paul, Minn.

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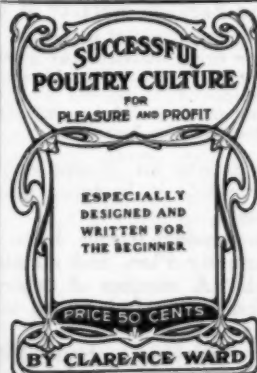
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By Annie Fellows Johnston. 253 Pages. Price \$1.50. Published by L. C. Page & Co., 200 Summer St., Boston, Mass.

This is a charming story of a boy who was carefully educated for the priesthood. Through the brutality of a boy whom he calls "a dog of a Samaritan," he was made a cripple, which rendered it impossible for him to realize the dearest wish of his heart, to "minister in the beautiful temple, with the white pillars and golden gates."

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Second—The assuming of general control of the Citizens' League of Chicago for "the suppression of the sale of liquor to minors and drunkards," which has been successfully conducted for more than twenty years. William H. Anderson, of the Anti-Saloon League, succeeds Dr. M. M. Parkhurst as general superintendent of the Citizens' League, which will be conducted under its former name and along the lines which have secured the co-operation of the mayor and chief of police and forced the Liquor Dealers' Protective Association to stop defending saloonkeepers prosecuted by it.

Third—The employment of a general attorney, Mr. J. F. Burke, who has been temporarily located at Peoria as acting superintendent of the Western district.

Fourth—The full consummation in October of the direct church federation plan inaugurated four years ago by the acceptance at the conventions this fall of the Anti-Saloon League as "the official representative of the federated churches of the state in the promotion of temperance work and legislation" by all four Methodist conferences, the Presbyterian, Cumberland and United Presbyterian Synods, the State Baptist, Congregational and Universalist Associations, the Christian State Convention, the United Brethren Conferences, the Evangelical Association, the Northern Illinois English Lutheran Synod, the State Christian Endeavor Union, the State Epworth League and numerous smaller bodies, with a membership aggregating almost one million.

William H. Anderson,  
Nov. 1, 1904. General Supt.

If you would enter the best society of the next world let the principles of Jesus enter with you into your present society.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—Whately.

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—Spurgeon.

The harder you try to love your enemies, the easier it will be to understand why your enemies do not love you.

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"A few days after he came to me with one cent, saying it was for a mission building in that place I had read about. On inquiring I found that he had secured the cent by selling a sweet orange given him for a lunch after a walk of twelve miles.

"It impressed me deeply, as I know the boy was very fond of sweet oranges and very rarely got one. Immediately I thought of the lad with the five loaves and two fishes and a prayer went up that this offering might be similarly blessed.

"I wrote Dr. Stearns about the incident and have received word from him that the penny had already yielded \$30, half for the work in Porto Rico, and half to be sent here for the giver. My heart says, Praise the Lord, and take courage.

"During the past few months quite a number of heathen men have left their towns and expressed their determination to live 'God-way.' They have built their houses near the mission in order that

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## WOMAN CONSTITUTIONALLY CLASSED.

Ida Porter Boyer.



THE state constitutions of Wyoming, Colorado, Idaho and Utah make no discrimination against sex. Women are citizens and vote on equal terms with men. All other state constitutions make invidious distinctions. The majority classify women, idiots, criminals and untaxed Indians, in the category of the disfranchised. This official brand of inferiority reflects on the moral tone of the nation. Politics—the religion of our national life—is a synonym for corruption and vice. The morality and purity which women could infuse into public affairs is denied on the most illogical of pretenses, while the naturalized foreign felon is admitted to participate in citizenship.

So lightly do we hold the claims of men from the standpoint of fitness to govern, that in fourteen states a foreigner knowing nothing of our institutions or principles, can vote "on intention of being naturalized," even though he has just landed on our shores. The American born woman, with a line of American ancestors, is superseded by these alien hordes.

That one-half of the people of the nation should be dominated by the other half, upon no better credentials than those of sex is an injustice that mocks our republican motto of "equal rights for all."

IDA PORTER BOYER.

## A FEMALE CHRISTIAN COLLEGE.

Last week the Foreign Society received a gift of \$500 to aid in building a Female Christian College in Tokio, Japan. This institution has long been needed. It has been promised for ten years past. The society has determined to undertake to raise \$20,000 for this special purpose this year. Nearly \$2,000 was given at the St. Louis convention. Miss Bertha Clawson, our missionary to Japan, says: "The crying need of our work in Japan is a school for the education and training of our Japanese girls. The hope of the future of Japan lies in the education of the women." Prof. C. L. Loos of Lexington, Ky., says: "We must do our best to regenerate and sanctify the womanhood of Japan. It will take large funds to do this with vigor and effect. These funds we have in abundance. Will we strive in some worthy manner to do in Japan what we are so prompt to do for our own womanhood here at home? Think of this, ye enlightened, pious, rich Christians of America!" The \$20,000 ought to be pro-

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## MISSION BOARD CHURCH OF CHRIST.

At the parlors of the Y. M. C. A. the executive board of the Eastern Pennsylvania Christian Missionary Society of the Church of Christ met last evening for the transaction of important business connected with church work. There were present: Preachers L. G. Bateman, president, of Philadelphia; L. O. Knipp, vice president, of Plymouth; Robert Wood Climber, secretary, of Scranton; C. A. Brady, treasurer, of Canton.

Laymen—Prof. Alvin W. Moss, of Wilkes-Barre; Charles Whitman, of Plymouth; N. J. Bitner, of Beach Creek; L. Maxwell, of Williamsport, and L. L. Majors, of Scranton. The above named constitute the board.

The visiting brethren are the following: Rev. A. C. Frick, of Westmoor, and W. L. Bagby, of Dunmore. The pastor of the Church of Christ in this city is Rev. Dr. E. Everett Copperthwaite.

The board expects to employ a man of national reputation for the evangelistic field work in Eastern Pennsylvania and there are several other advance steps in the work being considered.

Cheerfulness dispels the clouds of life, and wherever its influence is felt gloom vanishes and brightness appears.

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## CHICAGO

Last Sunday was the best day, in point of attendance and interest, that the West End has enjoyed. A sacred song service under the direction of Mrs. E. Russell was rendered in a manner that was helpful and inspiring. The pastor, Frederick F. Grim, made a short address on "The Place of Music in Public Worship." There was one confession. There is a growing interest in this work and the outlook is encouraging.

The Christian Ministerial Union is meeting in large force every Monday in parlors of the Grand Pacific Hotel. Questions and events of current interest receive their attention and are finely threshed for the wheat of fact and truth. The business and the discussions point very clearly to the evangelistic campaign, which for more complete readiness has been pushed into the new year, but the time is kept in view and everything in the interim is caught and harnessed to the gospel car which will swing low and high and wide for the largest possible gathering.

Commander Booth-Tucker, for ten years past the chief of the Salvation Army in the United States, filled the Auditorium with a host of the best people in the city on the occasion of his farewell lecture on Oct. 25. The proceedings continued for nearly three hours and were varied in character to the very great interest of the audience. The descriptions of the several departments of the Salvation Army work in many of the countries abroad as well as in numerous American cities, were intensely dramatic and at times so overpowering that several times the vast audience was in tears. Of course, the Army is spectacular or nothing, but beyond doubt the evening exercises disclosed the mighty hold it has acquired upon the popular appreciation and respect. The world-wide institutions it has created to serve all classes of humanity in need is marvelous, and the public is growing in esteem of the unique service it renders and would be loath to see it pass away from the large fields of the world which it has grown to occupy with increasing public favor and support. Sincere regret was ceremoniously shown on account of the anticipated departure of the beloved commander. The final act of the occasion was an ovation in the form of an eloquent address to Booth-Tucker by the noted citizen, Luther Laffin Mills.

The audiences at Jackson Boulevard Church have been increasingly large for several weeks past and the work in all departments is being taken up with vigor and enthusiasm. In the past two weeks there have been four additions to the church, two by statement and two by baptism.

Our Chinese school is growing and very prosperous. The attendance now averages about sixty. The school, with some assistance from other Chinese schools of the city, will give an entertainment at the church, Nov. 20, to which all are cordially invited.

If you wish to know what Chinamen can do, come out on the afternoon of Nov. 20. Admission free. An offering will be taken.

## THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by disease of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsborn, B.

Four special Sunday evening services have been announced as follows:

Nov. 13—Address by J. A. Lord of the Christian Standard.

Nov. 20—A Thanksgiving choral service, under the direction of the choir.

Nov. 27—Lecture on the book of Job by Charles A. Young of the Christian Century.

Dec. 4—C. W. B. M. Day, with special address by the pastor, Lloyd Darsie.

MRS. N. H. M'CORKLE,  
Ass't Pastor.

The Metropolitan Church enjoyed splendid services on last Lord's day. In the absence of our pastor, who is enjoying a much-needed vacation, J. F. Findley occupied the pulpit at the morning service, and our musical department, under the efficient direction of De Loss Smith, furnished an excellent sacred concert of high order, which was thoroughly enjoyed by a large audience.

The Chicago Ministerial Association met as usual at the Grand Pacific Hotel last Monday morning. The one delightful feature of the meeting was the presence of Dr. Macklin, who is in the city taking special hospital work. Bro. Macklin is fresh from achievements in China, and his experiences indicate an abiding interest in that great work.

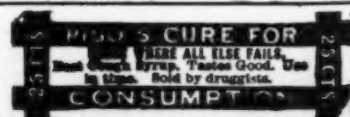
The association is largely taken up with an evangelistic campaign, in which Chicago churches will join in January. All of the churches are expected to be enlisted in this campaign and the outcome is promising to our Chicago work. J. A. Lord, editor of the Christian Standard, is expected to be present next Monday morning and address the association.

It is a good deal easier to trust God when you are poor than it is to prove your trust when you get rich.

It gets on a man's nerves to sit on the hard pews at church; with a picket fence at a ball game it's quite different.

You may know what God thinks about a man's religion when you know what his children think.

A man must be blind to the wrongs of society to talk about the rights of the saloon.





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### An Aggressive Leader.

By F. G. T.

Arthur N. Lindsay enjoys meeting—and conquering—difficulties. It is in his good Scotch-Irish blood. He was born in Warsaw, Kentucky, the only child of a widowed mother, his father dying when the boy was four years old. Unlike most American lads, he never went to public school; from eleven to thirteen years of age he was under the private tuition of H. Clay Smith. At twelve he was baptized by W. H. Howe.

The young man was preparing to enter Kentucky University, when a visit to Missouri decided him to enter Christian University at Canton instead. He was graduated an A. B. in '97, B. D. in '99, winning honors on both occasions. After serving one year in the university as instructor in the scientific department and first assistant in the Bible College, Prof. Lindsay went to New Franklin, Howard County, Mo., to accept his first real pastorate.

But he was not without experience, having preached during his student years for churches in Iowa, Illinois and Missouri, within reach of the university. His work in Howard County has been greatly blessed. He has received over 500 people into the churches, has revived many wasting country congregations, painted, repaired, and papered their houses, and built a beautiful new house at New Franklin, where he recently held, unassisted, his fourth protracted meeting, with over forty additions, most of them heads of families.

Prof. Lindsay loves hard work; there seems to be an element almost of magic in his method. If forces are wanting, he creates them; if funds are wanting, he discovers them. Ask him anywhere, at any time of day, "What's going on?" and you will get for answer, "I am!" His family relations are most happy, Mrs. Lindsay being a sister of Baxter Waters, the popular Kansas pastor.

### Beauties of the Vernacular.

This was the conversation between the girl with the gum in her mouth and the other girl with the gum in her mouth:

"Aincha hungry?"

"Yeh."

"So my. Less go neet."

"Where?"

"Sleev go one places nuther."

"So dy. Ika neet mo stennyware. Canchoo?"

"Yeh. Gotcher money?"

"Yeh."

"So vy. Gotcher aptite?"

"Yeh. Gotchoors?"

"Yeh. Howbout place crosstree?"

"Nothin' teet there. Lessgurround corner."

"Thattledoo zwell zennyware. Mighta thoughta that 'first. Gotcher hat."

"Im gettinit. Gotcher money?"

"Yeh. Diddn'cheer me say I had it? All-ready?"

"Yeh."

"K'mon."

The Jackson Boulevard Christian church Chinese Sunday school are to have a Chinese entertainment to be taken part in by Chinese exclusively of both sexes, November 20th, Sunday, at 2 p. m. All invited. Come and enjoy a treat. Admission free.

One man's fad cannot be another's faith.

## SEND FOR THIS ATLAS.

An Atlas of the World containing a complete series of 106 Newly Engraved and Colored Maps, covering every portion of the Globe, including separate maps of every State and Territory of the Union and Special Maps of our new possessions. It also contains a short history of the United States with illustrations of the interior and exterior of the Capitol and other public buildings of Washington, D. C., together with half-tone photographs of all the Presidents of the United States from Washington to Roosevelt, and short biographical sketches of each. A copy of this handy Atlas will be mailed to any address by the Pittsburg Bank for Savings of Pittsburg, Penna., on receipt of five two cent stamps to cover postage and mailing expenses. When writing ask the bank to enclose you a free copy of Booklet No. S-30, if you are interested in securing a safe and profitable investment for your savings or surplus funds.

### CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

Some people have just enough religion to make them miserable; but God intends them to have enough to make them happy and useful.—Rev. H. B. Grose.

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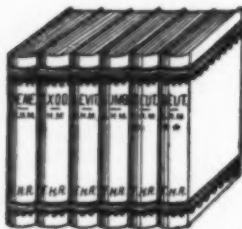
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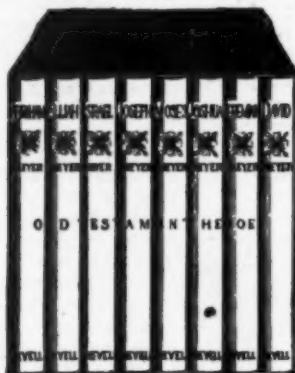
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